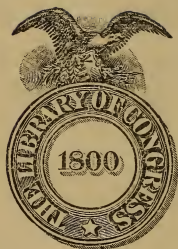


HS

191

B3

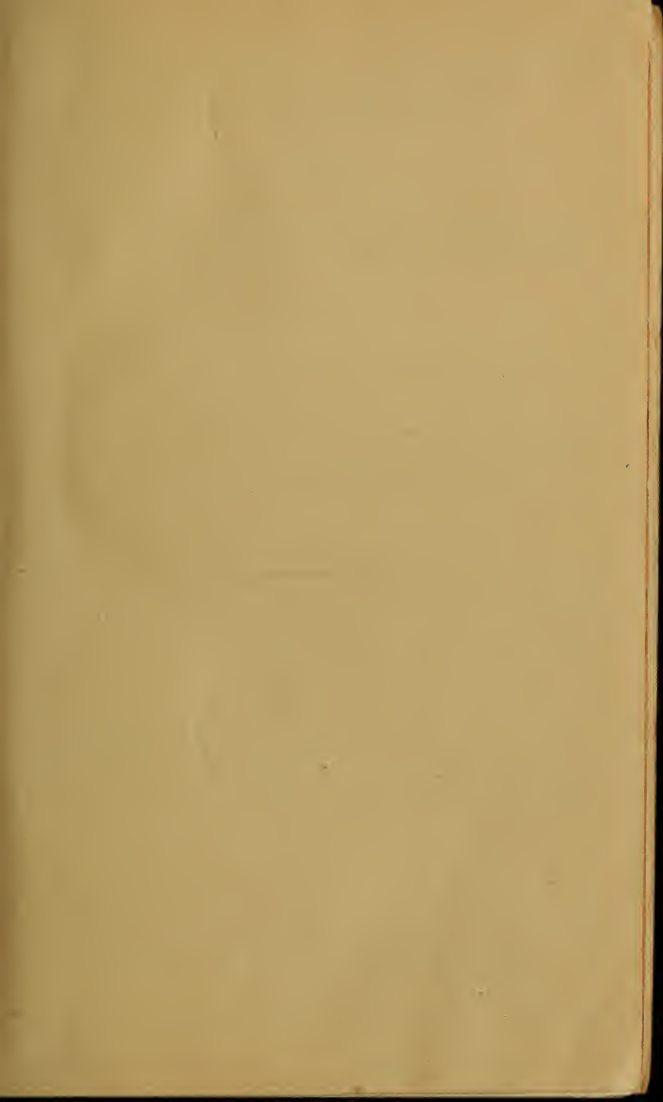


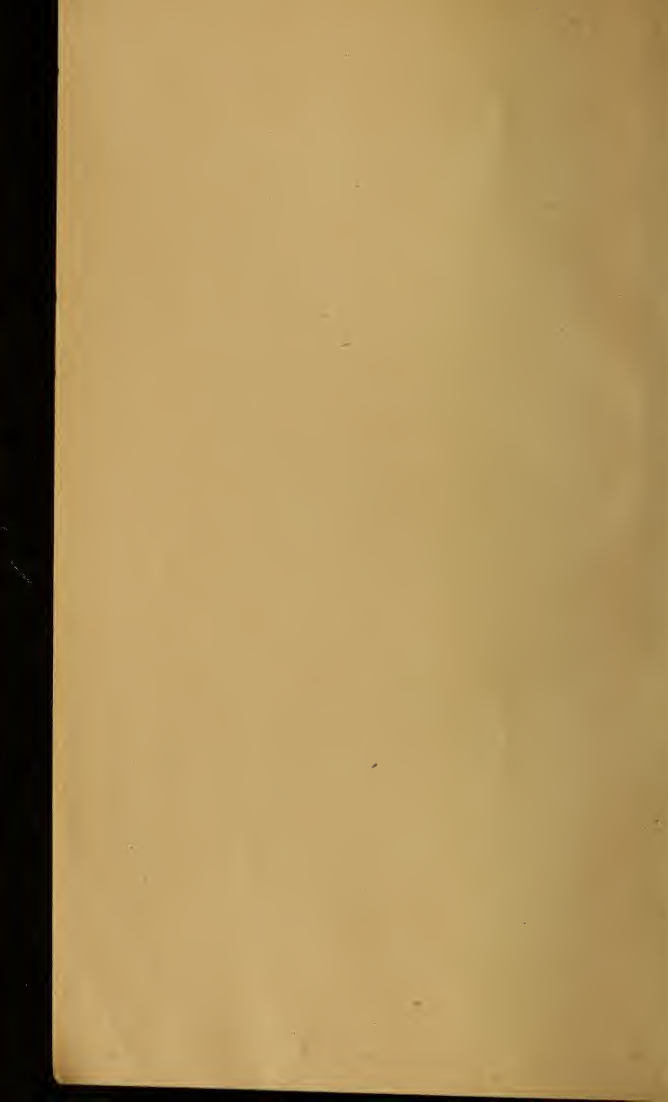
Class HS 191

Book B3









FREEMASONRY

AND

KINDRED ORDERS SELF-CONDEMNED ;

OR,

REASONS WHY

THEIR MEMBERS CANNOT BE FELLOWSHIPED BY THE UNITED PRESBYTERIAN CHURCH.

BY REV. J. W. BAIN,
NEW CASTLE, PA.

Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.—JOB xv. 6.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—GAL. vi. 10.

I spake openly to the world: in secret have I said nothing.—JOHN xviii. 20.

PITTSBURGH, PA.:
UNITED PRESBYTERIAN BOARD OF PUBLICATION.
1872.



and 107
3 barpenter.
ay. **FREEMASONRY** *giving*

30/73.
16. AND *SP 712.*

KINDRED ORDERS SELF-CONDEMNED;

OR, *57*
833

REASONS WHY

**THEIR MEMBERS CANNOT BE FELLOWSHIPED BY
THE UNITED PRESBYTERIAN CHURCH.**

John W. Bain
BY REV. J. W. BAIN.

NEW CASTLE, PA.

Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.—JOB xv. 6.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—GAL. vi. 10.

I spake openly to the world: in secret have I said nothing.—JOHN xviii. 20.

PITTSBURGH, PA.:

UNITED PRESBYTERIAN BOARD OF PUBLICATION.

1872.

HS 191

B 3

IN EXCHANGE
ODERLIN COL. LIB.
MAY 1 1 1917

Entered according to Act of Congress, in the year 1872, by the
UNITED PRESBYTERIAN BOARD OF PUBLICATION,
In the Office of the Librarian of Congress, at Washington, D. C.



PREFACE.

AFTER I had preached on the subject of this volume, members of secret Orders said: "O he knows nothing about them!" This book does not tell what *I* know about these Associations, but what such members of the Orders as Webb, Salem Town, Albert G. Mackey, Daniel Sickles, Grosch, Dolcho, and such accepted instructors in secret Orders, *know* about them. Those of them who are dead were all their lives honored members; those living, stand high in their several fraternities, having taken from three to thirty-two degrees, and are authorities in their teaching. My arguments against these Orders have been founded mainly on what

these writers say of them. Therefore, if the Orders are misrepresented, it is by their most honored members. It has also been said that I compared good upright benevolent citizens to the bloody Ku-Klux of South Carolina. This is false. Nothing of the kind was uttered in the sermons; nothing of the kind can be found in the book; nothing more like it than this sentence:

“Such secret Orders, from the Ku-Klux, up or down, which you please, to the highest or lowest, are a reflection on a free and just government, and dangerous to its peace.” I have endeavored to treat these Orders only in their composite character, in fairness and candor, and ask only such an examination of this work.

THE AUTHOR.

CONTENTS.

CHAPTER I.

THE WITNESSES—THEIR POSITION AND CREDIBILITY	7
--	---

CHAPTER II.

THE ORDER'S ASSUMPTION OF AUTHORITY.	18
--------------------------------------	----

CHAPTER III.

FREEMASONRY CLAIMS TO BE A RELIGIOUS AND SAVING INSTITUTION, AND IS A FALSE AND CORRUPT RELIGION.....	22
---	----

CHAPTER IV.

ABUSE OF THE SCRIPTURES, ETC.....	42
-----------------------------------	----

CHAPTER V.

SECRECY	57
---------------	----

CHAPTER VI.

UNCHRISTIAN AND UNREPUBLICAN TITLES.	69
--------------------------------------	----

CHAPTER VII.

INITIATION AND THE OBLIGATIONS IMPOSED. 75

CHAPTER VIII.

ARE THEY BENEVOLENT AND CHARITABLE? 84

CHAPTER IX.

CHARGES AGAINST THE CHURCH—THE DE-
GREE OF REBEKAH..... 103

CHAPTER X.

SEVERAL OBJECTIONS ANSWERED—OTHER
SECRET SOCIETIES—OPPOSITION NOT PE-
CULIAR TO UNITED PRESBYTERIANS—
CONCLUSION..... 113

AN APPEAL TO YOUNG MEN..... 133

FREEMASONRY

AND

KINDRED ORDERS SELF-CONDEMNED.

CHAPTER I.

THE WITNESSES—THEIR POSITION AND CREDIBILITY.

THE United Presbyterian denomination testifies against secret orders as evil, and forbids its members to connect with them. The public have a right to ask the reasons for this, and we are bound to give the reasons; and if they are proved neither good nor sufficient, then we are required to abandon the position. But believing we can give good reasons why a member of the Church of Christ should not be connected with such orders, I have offered this volume as, in part

at least, an answer to this inquiry. Any institution that cannot bear, or will not tolerate a fair, candid investigation of its character and operations, is unfit to be tolerated by Church or State. Remember, in what I say, I am not speaking of the individuals of any order, but of their organic character and workings. Many whom I regard as my friends, and whom, I am sure, I esteem highly as friends, are connected with various secret associations. I believe they are upright, good men—some of them men of talent and scholarship; it would pain me deeply to offend them, if I can speak the truth without it. But the truth must be spoken, whether accepted or rejected, whether it please or offend. Supreme love towards God, and love towards our neighbor, that is to all mankind, as to self, is an epitome of the whole religion of Jesus. It inculcates a spirit of universal benevolence, and this good will is to be expressed by *doing good* to all as we have *opportunity*. This law warrants us to make a distinction in favor of believers in Christ. The discrimination is to rest not simply on their connection with the Church, but on their religious character, their

holiness and likeness to God, and their faith in the Lord Jesus Christ. Yet it requires man to do good to all. This duty to God and man is to be openly and publicly taught, and this love practised without secrecy or partiality, except preference be given to Christ's children. No institution but the Church of Christ is founded on such a law, inculcates such a spirit in its members, or practises such a precept. I know Speculative Freemasonry, and some kindred orders, claim to be founded on such a principle, and to exist for the grand purpose of doing good to mankind, for the practice of charity and good will; but, believing as I do, that secret orders, such as Freemasonry, Odd-Fellowship, etc., are selfish and anti-Christian, I shall endeavor to show that these claims, when made by them, are false. What I shall say will have reference mainly to the principles and practices of these institutions, as such, and not to persons who compose them. But it may be asked, how are you going to examine and judge such orders as Freemasonry, Odd-Fellowship, etc.? They are guarded by grips, signs, pass-words, and solemn promises or oaths of secrecy.

Shall we be satisfied with the testimony of faithful, adhering members, as to their character and tendency? No! On this ground we might accept and indorse the principles and practices of any and every association. Before entering, these members took a strong promise or oath to "never reveal, but ever conceal," anything of the institution that might afterwards be made known to them; therefore, they can certainly give us no information by which to judge the order. But, say they, we have been inside, and can tell you this much, that it is all good—that there is no evil in it! Yes; so the faithful papist and Jesuit would testify for his order, and think he was telling the truth. So the slaveholder would witness for his slavery, and the Ku-Klux for his Klan. This would be a blind way, indeed, to swallow mental food, principles and practices. Intelligent men would not accept Christianity simply on the testimony of members of the Church that it was good and true. More than this; the Entered Mason can tell you nothing about any of the degrees if he would except those he has taken. An Entered Apprentice can tell you

nothing about the Master's degree, nor the Master Mason about the Mark Master or "Ineffable Degrees." How then can we examine and judge these orders? We may learn something from their accepted and approved writers and orators, their published monitors and guide-books, and from the manifest fruits of the institution; and these, I can assure you, will be my principal witnesses on this occasion. We have a right to use as witnesses those who have taken the various degrees, and afterwards being convinced they were wrong, have repented, and from worthy motives, revealed what they knew to the world. But the writings I shall chiefly use as evidence will be, First, "The Freemason's Monitor, by Thomas Smith Webb, Past Grand Master," etc., etc. This book is endorsed by the highest Masonic authority, by a committee appointed by the Grand Royal Arch Chapter of the State of Rhode Island, Amos T. Jenckes, Grand Secretary.

Second, "A Monitor of the Ancient and Accepted Rite, thirty-three degrees, including those known as the 'Ineffable Degrees,' by E.

T. Carson, Sovereign Grand Commander of the Ohio Grand Consistory of P. R. S., thirty-second degree."

Third, "A Manual of the Lodge, or Monitorial Instructions, by Albert G. Mackey, M. D., General Grand High Priest of the General Grand Chapter of the United States." The authority of this work no intelligent and honest Mason thinks of doubting.

Fourth, "Moore's Constitutions of Freemasonry," "Grosch's Manual of Odd-Fellowship," *and others*. I shall also use revelations made by Cephas A. Smith, James Ballard, Hollis Platt, of New York, and others. These three named took twenty-one degrees; went as low, or as high, which you please, as the "Thrice Illustrious Order of the Cross!" But the question may be here asked, can you believe that these men, who have perjured themselves in violating an oath, will tell the truth in subsequent testimony? This raises three other questions that must be answered. 1st. Can a man repent of a sinful oath? 2d. If he repents, should he renounce that oath, confess, and expose its evil? 3d. Have these men told the truth in what they have

revealed concerning their orders? To the first question, I answer, it is surely the right and duty of every man to repent when he is convinced that he has involved himself in sin, however he may have become entangled in it. Or, will Freemasons say, a man may repent of any sin unless he has sworn to continue in it; then he cannot repent of it? Then those who have been, by any means, inveigled into a false and sinful oath, or promise, whether it binds them to faithfulness to a Ku-Klux Klan, a band of pirates or burglars, or only to a secret fraternity, are in a horrible condition, for they cannot repent! If Herod swore to cut off the head of John the Baptist, he must do it! Here then I suppose we have found the unpardonable sin. It is to swear to sin, or to continue in it; there can be no forgiveness for it, because there can be no repentance! Shakspeare has said:

“It is a great sin to swear unto a sin,
But a greater sin to keep a sinful oath.”

And a far greater than he, God himself, has said, Lev. v. 4, 5: “If a soul swear, pronouncing with his lips to do evil or to do

good, and it be hid from him ; when he knoweth of it, he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." The man who swears to keep, or do, or continue in that which is wrong, sins if he keeps his oath, and sins if he violates it. He swore in ignorance, which was a sin ; he bound himself to evil, which was a sin ; yet he was bound, and sins in breaking his bond ; yet here he is taught, of the two evils, the least is to renounce his sinful oath, and confess that "he hath sinned in that thing." Here we have divine authority not only for repentance, but for confession of such sins. These men not only declare they are persuaded their oaths were sinful, but that the public good required that they should renounce them, and expose their sinfulness.

The third question is, did they truly reveal the obligations and teachings of their order ? These persons, in the face of obloquy and reproach, from regard to justice and purity, made these revelations, confessing their own sinfulness in this thing. This fact gives credibility to their testimony. If the renunciation

of an oath disqualifies a man as a witness, how can our courts receive the testimony of persons who have done this very thing, in turning State's evidence? They had come under the most fearful obligations to not betray their associates, yet violated these promises to give evidence for the State, and it is received. And remember, by the admission of Freemasons themselves, one of them an ex-president of a Western college, after the abduction of Morgan, some 45,000 turned their backs upon the Lodge to enter it no more; and it is certainly a pertinent question, were all these men liars ever afterwards?

2d. Masons have been very liberal in their charges of perjury against these men. This implies that they told the truth in their revelations; for if their revelations are not true, they are guilty of falsehood, and false-swearing, but not of perjury.

3d. Some of these men were called before a Committee appointed by the General Assembly of the State of Connecticut, and testified under oath to the truth of their revelations; and approved Masonic Monitors, such as Webb's and Carson's, and Preston's

Illustrations, furnish strong corroborative evidence to the truth of these revelations. If the truth of the disclosures of Hanks, Hatch, Welch, and others, is not established by testimony, then it is impossible to be assured of any facts by evidence; and remember, we are bound to assume their truthfulness until, by satisfactory evidence, they are disproved; and, being fully persuaded they are correct, we are justified in using them in examining the institution.

Notice another fact that, according to Masons themselves, their Order has never changed, unless by additions; they have never subtracted anything. They tell us it is the same in principles, objects and obligations it ever was. Benjamin Russel, once Grand Master of the Grand Lodge of Massachusetts, says: "The Masonic institution has been, and now is, the same in every place. No deviation has been made, or can be made at any time, from its usages, rules and regulations." De Witt Clinton, once Governor of New York, and Grand Master of the Grand Lodge of New York, says: "The principles of Masonry are essentially the same, and uniform in every

place." The Grand Lodge of Connecticut, by a resolution, says : " It is not in the power of man, or any body of men, to remove the ancient landmarks of Masonry." (*See Allyn's "Ritual,"* p. 14.) This is from the highest Masonic authority, and it is the boast of men now in their eulogies of the Order, that it has made additions, but no changes. Then the institution is substantially the same now as it was forty years ago, when more than 40,000 left it ; and we are justified, if need be, to use their exposure against it now.

CHAPTER II.

THE ORDER'S ASSUMPTION OF AUTHORITY.

WHEN a Christian joins either Freemasonry or Odd-Fellowship, he must recognise the authority of the Order to command him in duties toward his fellow-men, which he was previously bound to by the command of his Divine Master, and which he should perform only in obedience to Him and for His honor. They do not command in the name of the Lord Jesus, and recognise the fact that the authority to require such duties as they impose can be received only from Him, and can become obligatory only by His command. Even where they use the language of Scripture in commanding, they leave out the name of the Lord Jesus!—thus contemning His claims. When the Apostles gave laws to Christians, they did it in the name of the Lord Jesus; when the Church imposes any

duty on the followers of Christ, she does it in the name and by the authority of the Lord Jesus, recognising the fact that she has none of her own. But these orders, like the Pope, command in **THEIR OWN NAME**. They say, "*We command* you to visit the sick, to help the poor, educate the orphan, comfort the widow, and assist those that are in distress."

This, or similar language, you will find emblazoned on the banners of Odd-Fellows, and in some of the books of Masonry and Odd-Fellowship. The duties are right, but who gave any association authority to command a Christian? My dear sir, you profess to be a Christian, and Christ commanded you to do all these things before any order or fraternity; and are His command and authority not higher than any other, and is His honor not dearer to you? Or will you, as a professed Christian, neglect these duties, and yet perform them at the bidding of your fraternity? Is this no insult to the authority of your Divine Master? In any difference you make in doing good to men, Christ commands you to discriminate in favor of "the household of faith," the believer in Christ Jesus; but the Order, assuming an

authority above the Lord, in direct opposition to His law, commands you to prefer a member of your Order to any one else on earth. Your heavenly Master requires you to help the fatherless, the widow, and stranger, though he be a Samaritan, and not a member of your fraternity, nor even a Christian; but your earthly Master only binds you to help a brother craftsman. (*See Webb's "Monitor," p. 32.*)

The benevolence of the institution is altogether narrow and selfish, and required by no rightful authority. If a man is sick and in need, if a widow is poor and needs protection and care, if an orphan is destitute and defenceless, by a supreme divine command, *as a Christian*, you have a duty to perform towards all these, according to your ability, whether they are in any way connected with any fraternity or church, or not. Then do it in the name of Christ, and in obedience to His command. Any goodness, charity, or kindness which these orders require, is imposed upon the Christian by a far higher, and more rightful authority; and for a professor of Christ to do these things in the name of a

human fraternity, and not in the name of the Lord, is to condemn and offend that Supreme authority. The glory of the good works to which he was created (Eph. ii. 10) in Christ Jesus, is given to the honor of his Order, not to the Lord.

CHAPTER III.

FREEMASONRY CLAIMS TO BE A RELIGIOUS
AND SAVING INSTITUTION, AND IS A FALSE
AND CORRUPT RELIGION.

WE object to a Christian connecting with the institution of Freemasonry, because, by many of its accepted writers of the highest authority, it is claimed to be a religion and a saving institution. And I do know that many make its ceremonies and duties a substitute for religion, for faith in Christ and the grace of God. I have heard persons say if a man lives up to Masonry, he must be good and pious. Another says, Masonry is a good enough religion for him! And what wonder, when their approved authors clearly teach this. Webb says (p. 121): "By a diligent observance of the *By-Laws of your Lodge, the Constitutions of Masonry*, and, above all, the Holy Scriptures, as a rule and guide to your faith,

you will be enabled to lay up *a crown of rejoicing* which shall continue *when time shall be no more.*" If this mean anything, it must mean the Scriptures as taught by Masonry. Observe the By-Laws of the Lodge, and the Constitutions of Masonry, and *with these* the Scriptures, and you lay up your crown. Are the Scriptures themselves not sufficient, without these Masonic additions? No need of the atonement of Jesus, and the regenerating work of the Holy Spirit! And if it be a religious institution, teaching saving truth, why should any man wish to join two denominations?

This must surely be a reflection on one or both of them. Read the work of Salem Town; I will make several quotations from it; it is entitled, "A System of Speculative Masonry," exhibited in a course of lectures before the Grand Chapter of the State of New York, at their annual meetings in the City of Albany. It is recommended by nine Grand Officers, in whose presence the lectures were delivered, and by the Hon. De Witt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, and Grand Master of the Grand Lodge of

New York, and so on *ad libitum et ad nauseam*. On p. 53, Mr. Town says, "The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity." Now all Christians know that the ultimate end of the doctrines of Christianity is the sanctification and salvation of the soul. Then Freemasonry must be a saving institution, and unless Jesus Christ founded it, then Solomon, Hiram Abiff, St. John, Andrea, or somebody else, has revealed a system of truth equal in power and efficacy to that of the Lord Jesus, and should receive honor equal to Him.

Mr. Town says, on p. 194, "The same *system of faith*, and the same practical duties taught by revelation, are *contained* in and *required* by the Masonic Institution." Then the Jew, the Mohammedan, and all others, must be required to have faith in Jesus Christ alone for salvation, must be required to serve Him, to worship Him, honoring the Son even as the Father! This is clearly what revelation requires, but who believes for a moment that Masonry requires any such thing? If so,

how, in the language of Webb, can "the distant Chinese, wild Arab, and American Savage embrace (in the Lodge) a brother Briton, Frank, or German?" The same idea is found in nearly all their writers that I have seen. But further on, we shall see how false such an assertion concerning Masonry is. But suppose we admit it is true, that Masonry has the same system of faith, etc., as revelation, then it is not only an outrage, but a great crime, to shut its doors against all *women*, and all men who are lame, infirm, doted, or unable to pay an initiation fee of \$10 or \$50, and all regular dues. This is shutting up the kingdom of heaven against all women, and multitudes of men, with a witness. On p. 37, Town says, "Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system." On p. 170, Town says, "It is a great truth and *weighty as eternity*, that the *present and everlasting well-being* of mankind is solely and ultimately intended" (in Freemasonry). Again, Town says, "In advancing to the fourth degree, then the Freemason is *assured* of his election and *final salvation*!

Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father!" We had been told that they taught no sectarian religious tenets, yet here is the peculiar and mysterious doctrine of election! So many Methodist ministers are connected with the Order, I wonder they do not denounce this. But the reason is, I suppose, this is not election through sovereign Divine grace, but Masonic works; so that whether he be Arab, Chinaman, Turk, Jew, or Infidel, if he can only reach the fourth and fifth degree, he is "assured of his election and final salvation," not through Christ, but by Masonic virtue! If Town does not claim Freemasonry to be a religion and a saving institution, it is because language cannot express it. Mackey, in his "Book of the Chapter," recommends Town's work to every one who would understand Masonry. You can thus see in what estimation it is held at present by their accepted instructors. To prove this point, I now quote from a book entitled, "A Manual of the Lodge; or Monitorial Instructions, by Albert G. Mackey, M. D., General Grand High Priest of the

General Grand Chapter of the United States.”

Dr. Mackey is the author of several works on Masonry, is highly esteemed as an instructor in the Order, and no intelligent and honest Mason will think of denying the authority of this work in the institution. Mackey says plainly in so many words, on p. 40, “Masonry is a religious institution.” On p. 41, he says, a Mason, “on the night of his initiation, *commences* the great task which is never in his future Masonic life to be discontinued, of erecting in his heart *a spiritual temple for the indwelling of God!*” Remember, you may have been a Christian for years, worshipping God by faith in Christ, but you never *commenced* erecting in your heart a spiritual temple for the indwelling of God until that dark night you were initiated in the Masonic Lodge!

The ceremony of receiving an Entered Apprentice is said to be to receive him in a naked condition, except shirt and drawers, his right foot in a slipper, his left foot, left breast and arm naked, a rope, called a cable-tow, round his neck, and his eyes blindfolded. After taking the obligation, amid the clapping of hands and heavy stamping of

the feet on the floor, the bandage is removed, and the candidate opens his eyes in as strong a light as can possibly be made in the Lodge.

On the 16th of November, 1870, before a large audience in Shakspeare Hall, Syracuse, New York, Mr. Charles Blanchard gave this as the manner of receiving an Entered Apprentice, and six other intelligent and reliable witnesses testified that it was represented as they had received it. These witnesses are yet living ; and if any doubt the statement, they can apply to these men at any time : their names are Revs. Soper, Dunbar, and Rathbun ; Mr. Nessell, Hon. Samuel Green, and Rev. David Bernard. Whether this be the manner of initiation or not, whatever it is, Mackey calls it "The Shock of Entrance," and "The Shock of Enlightenment." Let us hear what he says about it. P. 20 : "Shock of Entrance,"—"The initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in *darkness, helplessness, and ignorance*. Having been wandering amid the *errors*, and covered over with the *pollutions* of the outer and

profane world, he comes inquiringly to our doors, seeking the *new birth*, and asking a withdrawal of *the vail which conceals Divine truth* from his *uninitiated sight!*” Dear Christian brother, you belong to the Church of Christ, and thought you could find Divine truth there; but you were woefully mistaken, you cannot see it through “the rent vail of the Redeemer’s flesh.” But hear Mr. Mackey again: “And *here*, as with Moses at the burning bush, the solemn admonition is given, ‘Put off thy shoes from off thy feet, for the PLACE whereon thou standest is holy ground!’” (Remember the floor of the Lodge is holy ground, and the Almighty is about to reveal Himself to you, O Christian, through the “Shock of Entrance” to a Masonic Lodge!)

On pp. 20 and 21, this author continues thus: “And ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his *moral* and intellectual condition. There is to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world, and a resurrection to a new life. Now this

new birth should be accompanied with some ceremony to indicate it symbolically, and to impress upon the mind this disruption of old ties, and formation of new ones. Hence the impression of this idea is made by the symbolism of the *shock at the entrance*. The world is left behind—the chains of *error* and *ignorance*, which had previously restrained the candidate in *moral* and intellectual captivity, are broken—the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty! Shall the entrance for the first time into the Lodge—the *birth*, as it has justly been called, into Masonry—be symbolized by no outward sign? Or rather shall not all the *Sons of Light* who witness the impressive scene, feel like the children of Korah, who, when released from the captivity of Babylon, and once more returning to the Temple, exclaimed, in the heartburst of their grateful joy, ‘O, *clap your hands*, all ye people; shout unto God with the voice of triumph.’” *The Shock of Entrance* is then the symbol of the disruption of the candidate from the ties of the world. “*It is the symbol of the agonies*

of the first death, and of the throes of the new birth !”

On p. 29, Mackey continues, under the Shock of Enlightenment: “This mental illumination—this *spiritual* light, which, after his new birth, is the first demand of the candidate, is but another name for Divine Truth—the *truth of God and the soul*—the *nature and essence* of both—which constitute the *chief design* of all Masonic teaching!” On p. 39, he says: “Hence darkness became the symbol of initiation ; it is intended to remind the candidate of his *ignorance*, which Masonry is to enlighten ; of his *evil nature*, which Masonry is to *purify* ; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him !”

When this new-born soul has passed through the Fellowcraft’s and Master’s degrees, Mackey says of him, after Hutchinson (Lex., p. 295): “The Master Mason represents a man, *under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation.*” And the same writer (Lex., p. 16) says that Masons, so regenerated, and living up to the precepts of the Order, are “*free from sin.*”

General Sickles is equally explicit. He describes man, by nature, as "shut from interviews with the only wise God," and declares the end and object of Masonry to be "to restore man to his God." Hence, he says: "This (the Master's) degree is a type of the communion of man with God" (Sickles' "Ahiman Rezon," p. 188). And he thus sums up the nature of, and closes his comments upon, this degree: "We now behold man complete in morality and intelligence, with the stay of *religion* added to insure him of the protection of Deity, and guard him against ever going astray. These three degrees form a perfect and harmonious whole, *nor can we conceive of anything that can be suggested more which the soul of man requires.*"

Here is surely *the Church* par excellence, out of which there can assuredly be no knowledge of Divine Truth, no regeneration or "new birth," no death to the world, no spiritual resurrection, no purifying the evil nature, consequently *no salvation!* Illiberal as United Presbyterians have been called, yet it is conceded they admit all these may be found in all evangelical denominations,

and possibly even in the Papal Church ; but here is an institution that claims exclusive possession of all the means and agencies of eternal life. For does not Mackey say, "a veil," which "the Shock of Entrance and Enlightenment" only can remove, "conceals divine truth from the uninitiated sight?" And does he not tell us the man thus undergoes "the agonies of the first death, death to the world," and "the throes of the new birth, a resurrection to a new life," and not till then does he "commence erecting in his heart a spiritual temple for the indwelling of God," and from his "evil nature Masonry is to purify him?"

Surely these are essential to salvation, and out of Masonry we cannot be saved! Alas! alas! for the poor and for the women! Heaven can be nothing but a Bachelor's Hall and a Widower's Refuge! as all females of the race are shut out from all this divine truth, regeneration, sanctification, resurrection, and new life, and the poor, and the maimed, and the aged, and the young, must remain in darkness and ignorance. And even the whole, healthy, and rich, if they desire this salvation,

must obtain it by pressing past the Tyler guardsman, with grip, signs, and pass-word, pay "a good round sum" for it, and then swear to conceal it forever from every perishing soul outside !

Truly, if Masonry holds the key of knowledge, as it claims, and possesses Truth so essential to human happiness and eternal welfare, its hiding of it makes it the cruelest criminal against mankind that exists, unless Satan may be excepted ! Again, on p. 195, Mackey gives the prayer used in dedicating a Lodge, in which this language occurs : "Let all the people know that this house is built and consecrated to Thy name. Behold, the heaven of heavens cannot contain Thee, how much less this house that we have built !"

This prayer is made by the Grand Chaplain, using the words of Solomon in consecrating the Temple of the Lord at Jerusalem. Yet is it not a religious institution ? Again, in resolutions of respect, and obituary notices of their deceased, they show clearly they believe the Lodge a Church and a saving institution. I have several notices of this kind, and will quote from one : "Whereas, it has pleased the

Supreme Architect of the Universe to transfer, by death, our true and well-beloved brother, John A. Gill, from his work in this Lodge and Life, to the Lodge and Life above, both of which are immortal." The deceased may never have had any connection with the Church of Christ, never have shown any respect whatever for his ordinances and dying command, yet they are all, Jew and Gentile, transferred to the "Lodge above." Mackey and Grosch both talk of the "Lodge above." Sickles (p. 120) says death is "sent from our Supreme Grand Master, to translate us from this imperfect to that all-perfect glorious and celestial Lodge above." The legitimate inference is, that Heaven is simply a Freemason's Lodge! Well, we hope, if that is the case, all women will not be excluded there; some would like to have, at least, their mothers, sisters, wives, and daughters there. Their Masonic Church is then closed with this characteristic, selfish, Christless benediction (Mackey, p. 16), "May the blessing of heaven rest on us, and all regular Masons! Amen!"

The United Presbyterian Church, and most other evangelical denominations, refuse to admit those connected with another religious

body. If a person is a Baptist or Methodist, we do not receive him. It would be a reflection and an insult to one or both bodies with which he was connected. If he withdraws from one denomination, he is then received into another. But we refuse membership to Freemasons, not simply because they are connected with a religious institution, but because they are connected with a very corrupt and unchristian religious institution. They boast that they have fraternised all creeds and shades of opinion, except declared Atheists ; that their Order is a universal Church that fellowships Pagans, Mohammedans, Jews, Christians, and unbelievers.

Both Webb and Sickles say, in the Lodge, "the distant Chinese, the wild Arab, and the American Savage, will embrace a brother Briton, Frank, or German." On p. 216 Mackey says: "Though in ancient times Masons were charged in every country *to be of the religion of that country or nation, whatever it was.*" That is, if the nation was Pagan, the Mason must be Pagan ; if Papist, or anything else, the Mason must be that, or pretend to be ; that is all it could amount to. But Mr. Mackey tells us they have found out a

more excellent way. He says: "It is now thought more expedient only to *oblige* them to that *religion in which all men AGREE!*" Do tell us what religion that is? Most certainly it is not the Christian. Yet, my dear Christian brother, whatever may be your feelings and thoughts of Christ, in your worship in the Lodge, you are obliged—by your royal Masters—obliged to be of the religion in which all men agree! Your expressions of faith and love, your prayers and songs of praise, must be only such as they will permit! How can you find out "the religion in which all men agree?" It must be by an eliminating process, something like this:

When a Jew comes to worship in the Lodge, he must leave at the door, with the Tyler, or somewhere else, everything peculiarly Jewish, "as a prejudice." If the Chinaman comes in, he must leave everything peculiar to Josh. If the Mohammedan, he must leave everything peculiar to Mohammedanism. If the Christian comes in, he must leave everything peculiar to Christ. The simple Christian is not forbidden to *think* Jesus Christ is superior to Vishnu, Confucius, Mohammed, or Joe

Smith, but he must so worship his God that Arab, Chinaman, Infidel, or Jew can join him without offence!

It is barely possible God may not be pleased with this worship, that leaves out the Mediator He provided; but this is a trifling matter, so that none of the Odd-Fellows or Masonic brethren are offended!

Grosch, in his "Manual of Odd-Fellowship" (p. 285), says: "The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects, here gather round the same altar, as one family, manifesting no differences of *creed* or *worship*; they have left their prejudices at the door!"

Worshipping here, the Christian is as much of a Jew or Hindoo as anything else; everything peculiar sacrificed, and "the religion in which all men agree" is left; and what is that but Deism, or bald Infidelity? The Mason must believe in some god, but it don't matter much what kind of a god.

On p. 40, Mackey says: "A belief in God constitutes the sole creed of a Mason—at least the only creed he is required to profess." On the same page he says: "Our *ancient brethren* worshipped Deity under the *name* Fides!"

You may call the thing Bacchus, Venus, Fides, or Fido, if you will only acknowledge the thing your god to swear by ; this is sufficient to qualify you to worship with all the pompous sacerdotal rites of Freemasonry. We believe such mongrel will-worship is dishonoring and insulting to Jehovah Jesus. It is a religion that positively denies or ignores the atonement for human guilt made by Jesus, and the need of a Mediator in approaching God, and teaches salvation by ceremonies, moral duties, and works, that is, by Masonic works.

Nowhere in their ritual is there the slightest recognition of either an atonement or Mediator. But (p. 63) Sickles says : “ White is emblematic of that purity of life and rectitude of conduct *by which alone* we can expect to *gain admission* into the Holy of Holies above.”

Mackey says the same thing, and on p. 203 has this language : “ We may be received into Thine everlasting Kingdom, and there enjoy the *just* reward of a pious and virtuous life.”

Salem Town (pp. 33–184) says : “ The Divine Being views no moral character in a man with greater *complacency* than his who, in

heart, strictly conforms to Masonic requirements!"

The burden of all their teachings is Masonic morality, and Masonic benevolence. "Obey Masonic law and live!" Repentance towards God, faith in Jesus Christ, and regeneration and sanctification by the Holy Spirit are never so much as hinted at as requisite to salvation.

One of them said to me: "It is not a religious institution at all; we only claim to be a social benevolent brotherhood." If this be true, we say honesty demands that they should throw away their pompous religious ritual, and abolish the offices of Priest, High Priest, Grand High Priest, Most Excellent Grand High Priest, and Grand Chaplain, and their liturgy of hymns and prayers, especially such songs as this, from Mackey, p. 186:

"Hail! Masonry Divine,
Matchless beyond compare!
No art with thee can share;
Thou art divine!"

Page 199:

"May the Grand Master whom, all things possessing,
The heaven of heavens can never contain,
Crown this good work with His favor and blessing."

Then the prayer in dedicating a Lodge, given by Mackey (p. 196), has this language: "That Thine eyes may be open night and day (especially night) toward this house, even toward the place consecrated to Thy name." Now, it seems to me, if God is the Grand Master of the Lodge, and it is consecrated to His name, as Solomon's Temple was, then it is a religious institution. At one time, in New Orleans, I know the rite of baptism was administered by the Order. And, according to E. T. Carson (p. 99), the Chapter of Rose Croix formerly had solemn table, or communion ceremonies. They bury their dead with religious rites, and transfer them all to the Eternal Lodge above. It has all the marks of a religious institution, claims to be such, and the Mason who denies this is either strangely ignorant of the institution to which he belongs, or has a purpose to serve in the denial.

CHAPTER IV.

ABUSE OF THE SCRIPTURES, ETC.

WE object to a Christian connecting with these Orders, especially Freemasonry and Odd-Fellowship, because they make a perverted and profane use of God's titles, types, and Sacred Word. In the charge given to the "Most Excellent Prelate," of an Encampment of Knights Templar, we have this language in Webb's "Monitor" (p. 290): "I now have the pleasure of investing you with the Triple Triangle, a beautiful emblem of the Eternal Jehovah!"

Now I ask, where does the Scriptures teach that anything is an emblem of Jehovah? Was not Moses to charge the Israelites to remember that they saw no similitude (shape or emblem) of Jehovah, when he spoke to them in the Mount (Deut. iv. 12-15)? Therefore, in the Second Commandment, God forbids

them to make any likeness of anything in heaven or earth to represent him. Yet the Christian—it may be a Christian minister—who is taught that God is a Spirit, and is commanded “to worship Him in spirit and in truth,” becomes a Prelate of a Commandery, or Council of Knights, then he must worship the great Jehovah under the emblem of a Triple Triangle! I suppose the Israelites did not think Jehovah was really like their golden calf, but they took it for a symbol or emblem of Deity. Was that any worse than to represent him by a triangle? Nay, I believe the latter more gross and absurd. Is Jehovah three-cornered, or nine-cornered? How degrading and absurd!

Both Odd-Fellows and Masons use the Word of God, the Tabernacle, Ark of the Covenant, Breastplate of the High Priest, the Brazen Serpent, Aaron’s Rod that budded, and other sacred emblems, as symbols of Masonry. Where does the Christian and Bible student find that God ever appointed these as symbols of Masonry? God appointed them for a very different purpose, and such a use of them is a profane perversion. Even if they were not

misapplied, is it not Judaizing, and a reproach of Christ for a Christian to go back to the use of *altars, incense, sacrifice*, symbols and mitred Priests in worship? Has Christ not fulfilled all these types, and given us a spiritual service of the greatest simplicity? In the grade of the Knights of East and West, the presiding officer is styled "the Most Powerful," or "All Puissant," or, literally, the All Mighty! What a title for a mortal man to assume or accept. How it would become an humble follower of Jesus, a Christian, who is a sinner saved by grace! Is it any more humble and innocent than "His Infallible Holiness, our Lord God the Pope?" I think not.

In admitting candidates to this grade, the All Puissant represents God seated on the throne of heaven, and the Lamb opening the seven seals! The Senior Warden represents the strong angel proclaiming, "Who is worthy to open the book!" By drawing a little blood from the candidate's arm—enough to stain a napkin—he is represented as washing his robes and making them white in his own blood! After the opening of the seventh seal, the All Puissant says, "Here is seen the ful-

filment of a prophecy (Rev. vii. 3), strike not nor punish the profane and wicked of our Order, until I have selected the true and worthy Masons."

The sounding of the seventh trumpet, and conducting the candidate to the canopy at the right side of the All Puissant, represents the end of the world, and the glorification of true Masons at the right hand of God, "having passed through the trials of Freemasonry, and washed their robes in their own blood." (See Bernard's "Light on Masonry;" Finney, chap. x.; and Carson's "Monitor," pp. 83, 84.) All this is a shameful travesty and caricature of the description in the 5th, 6th, and 7th chapters of Revelation. Also in the degree of Knights of the Christian Mark, and the Royal Arch Mason, the scene of Moses and the burning bush, with various parts of Isaiah and the 9th chapter of Ezekiel, are similarly misapplied and caricatured.

Again, they mutilate, pervert, and profane the Scriptures, and corrupt, discredit, and positively contradict their history and statements. In opening the fourth, or Mark Master's degree, a part of the 2d chapter of

1 Peter is commanded to be read ; but it is so mutilated as to adapt it to the Lodge, and expunge the name of Jesus Christ. In Webb, p. 92, it reads thus : “ Wherefore, *brethren*, lay aside all malice and guile and hypocrisies, and all evil speakings . . . if so be, ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.” Take your Bible, turn to the place, and you will find it reads : “ To offer up sacrifices acceptable to God *by Jesus Christ*.” Why leave out this name, the highest in heaven and earth ? In this, I suppose, they fulfil the very prediction quoted, that this stone is “ disallowed indeed of men.”

The accommodation of the 6th and 7th verses is thus given by Webb : “ Wherefore, also, it is contained in the Scriptures, Behold I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation, he that *believeth shall not make haste to pass it over*. Unto you, therefore, which believe, it

is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Then adding the word "Brethren," the 15th, 16th, and 17th verses are appropriated. Reader, take your Bible, and see how this whole passage is mutilated.

In the seventh, or degree of Royal Arch Mason, the following passage is read in opening: 2 Thess. iii. 6. I will give it as it is in Sickles, p. 51, and Webb, p. 156; and, reader, take your Bible, and see how different it is from the passage there. By the authority of Masonry, "Now *we* command you, brethren, . . . that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which *ye* received of us. For yourselves know how ye ought to follow us; for we behaved ourselves not disorderly among you. Neither did we eat any man's bread for naught, but wrought with labor and *travel day and night*, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example to you, to follow us. For even when we were with you, this we commanded you, that if any

would not work, neither should he eat. For we hear there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort . . . that with quietness they work and eat their own bread. But ye, brethren, be *ye* not weary in well-doing. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always. The salutation of Paul with mine own hand, which is the token; so I write." The 18th verse is left out. Examine, and you will see the whole passage is divested of the authority and sacred name of Jesus Christ. Why is this?

Among the Papal and Chivalric Knight degrees, you will find some reference to the Cross and Redeemer; but until you get beyond the Royal Arch degree, the name of Jesus and all reference to Him is carefully excluded.

From Webb's "Monitor," pp. 81, 82, and Mackey's, p. 108, also from Sickles, we learn that the "Temple of Solomon was supported by 1453 columns, and 2906 pilasters,

all hewn out of the finest Parian marble. That there were employed in building it three Grand Masters; 3300 overseers, or masters of the work; 80,000 Fellow Crafts, and 70,000 Entered Apprentices; that seven years were occupied in its construction, during which time it *rained not in the daytime, that the workmen might not be obstructed in their labor!*" As the Masonic brethren never meet in daytime, they must have had many bad nights for meeting during that period. But where did they learn all this about the Temple? Some little, perhaps, from Josephus; the time occupied in construction, from the Bible; but very singular that book should fail to notice the miracle of rain at night only for seven years. But this miracle in the honor of Freemasonry did not need Divine testimony to enable them to believe it.

In the history of Masonry, as connected with the "Sublime degree of Master Mason," Hiram Abiff is represented as going daily into the Most Holy place, in the Temple of Solomon, for secret prayer! Now every reader of the Bible knows that no one was allowed to enter the Most Holy place, except the High

Priest, and he only once a year, with the blood of Atonement. Again, this Hiram is represented as being "murdered by three rufians, and buried six feet deep, perpendicular." Then Solomon is represented as raising him, by the Master's grip, "upon the five points of fellowship," which are, "foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." Then they say Hiram was buried under the Most Holy place, in Solomon's Temple, and a marble monument erected over him, and delineated upon it "A virgin weeping over a broken column, with a book open in her hand; in her right hand a sprig of cassia, in her left an urn; Time standing behind her, with his hands enfolded in the ringlets of her hair." (See Webb, p. 81, and Mackey, p. 107.) Now this was a very pretty monument, and I am very sorry it was not preserved until the present day, for some Yankee Museum, that we might have seen it.

But I would like to know where these very learned and sublime fellows learned this tragic story. I suppose this is one of their secrets, for Paul, in the 9th chapter of Hebrews, tells

us what was in the Holy of Holies. But nothing is said about marble monument, weeping maiden, and sculptured Time. The Bible, elsewhere, gives a minute description of the size, form and ornaments of the Most Holy place, and all it contained, but nothing about the virgin, cassia, urn, or Time's hands in the ringlets. I fear the whole thing is no more reliable than the story of the farmer's crowing fowl and oxen.

Another most wonderful story is, that one of the keystones of the Temple was missing, and Solomon causing search to be made for it, by means of certain initial letters used by Hiram, it was discovered! What do you think these letters were? In Webb (p. 93) you will find a picture of the stone, with the letters on it. They are H. T. W. S. S. T. K. S.!

Among the trinkets of a Mark Master, I believe, you will still find something representing this stone, with these English letters. And what do they mean? "Hiram, Tyrian, Widow's Son, Sent To King Solomon!"

Here is a stupendous miracle, indeed! This Hiram must have been a marvellous fellow, truly. Here we have him using

English initials, and writing good English, thousands of years before the English language had any existence. And, marvellous again, the Jews were able to read it as soon as they found it! Surely the pickaxe, shovel, and crowbar of Masonry has made revelations as valuable as Joe Smith's.

Another of their ridiculous stories you will find by referring to Richardson's "Monitor" (p. 155). The substance is this: that the true name of Deity was revealed to Enoch; that he engraved it on a golden triangle; that after the days of Enoch the triangle with the name was lost; that this was found by Freemasons, in digging for the foundation of Solomon's Temple; *that the vowel points* (Hebrew scholars alone will understand this) were so arranged as to give the pronunciation thus: "*Youho!*" Thus pronounced, it is the Ineffable word! Here are vowel points that were never known till 600 or 800 of the Christian era, used by Enoch, and the name of God, with an arrangement and pronunciation that any Hebrew reader knows is absurd. Some ministers say Freemasonry helps them to understand the Bible better! Such lying legends must be a great help!

And some Masons have the audacity to assert that none but Masons yet *know the true name of God!* And I suppose these ministers are helping to keep this name from all the rest of mankind! A benevolent work, truly! (See Carson, by Webb, 2d part.)

The fact is, modern Speculative Freemasonry has about as much to do with Solomon's Temple and St. John the Baptist and St. John the Evangelist, as the stories of Baron Munchausen and the Arabian Nights have to do with real truth. Speculative Masonry, as it now exists, is never noticed by any historical writer, noble or ignoble, earlier than the 18th century, and the historical assertions of its advocates and eulogists are THE GROSSEST FABRICATIONS.

Again, to represent that Freemasonry is founded on the Bible, is not only a perversion and profane use of the Scriptures, but false, according to Mackey's "Monitor" itself. On p. 53, he says: "To every Mason, whatever may be his peculiar religious creed, that *revelation of Deity which is recognised by his religion* becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testa-

ment; of the Christian Mason, the Old and the New; of the Mohammedan Mason, the Koran." And are we not justified to run this further and say, the trestle-board of the Chinese Mason is the code of Confucius; of the Mormon Mason, the revelations of Joe Smith, and of the Infidel Mason, who has no written revelation, the book of Nature, or Reason? Then it is just as true to say that Masonry is founded on the Koran or Joe Smith's Book as on the Bible; and, in its worship, the Christian honors Mohammed, or Joe Smith, as much as he honors Jesus Christ!

Should a Christian be connected with an Order founded on such principles, administered in such a spirit, and that so corrupts divine truth and history?

Steinbrenner, the great Masonic historian, of New York, after much research, says that Speculative Freemasonry dates no further back than 1717. You will find the new "American Encyclopædia" agrees with this statement, in its article on Freemasonry.

Dr. Dalcho, who compiled the book of Constitutions for South Carolina, says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor

Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, was a Freemason. There is no record, sacred or profane, to induce us to believe that these holy men were Freemasons. To assert they were Freemasons, may make the vulgar stare; but it will rather excite the contempt than the admiration of the wise."

Remember, this is high Masonic authority, and many of their candid and honest writers agree with this statement. Yet, we see professedly intelligent men perpetuating this historical falsehood, by celebrating, as Masons, what they call St. John's Day.

In the "Masonic Monthly," for October, 1867, printed in Boston, the Editor, Mr. Evans, proves, from the highest authority, that Freemasonry is not older than 1717; that it then consisted probably of one degree; that about 1725, Anderson, a Scotchman, in London, added two degrees. This monthly takes the ground, and sustains it, from their own authorities, that all the upper degrees of Masonry are an imposture; that they, therefore, corrupt history to establish their antiquity! This is a sin and shame! What a crime to

pollute the stream of historical knowledge, to render unreliable all the records of the past, to corrupt the testimony of the ages so that nothing beyond the living memory is secure! It is a flagrant crime against literature, society, science, human progress, and happiness, which every lover of learning and history must condemn.

CHAPTER V.

SECRECY.

WE object to secrecy as a principle upon which to operate such Associations. It is neither legitimate nor Scriptural. It is injurious to the development of the highest type of manly character. An Order that is founded upon a principle of such profound secrecy, that it must always meet at night, with darkened windows, and doors guarded with grips, signs, pass-words, and Tylers; that durst not admit a woman to the Lodge, or trust her with secrets that must not be "written, printed, stamped, cut, stained, hewn, carved, indented, painted, or engraved, on anything movable or immovable, under the whole canopy of heaven,"—such an Association lays itself justly liable to the suspicion of honest men.

But Mr. Grosch, in his "Odd-Fellows'

Manual," tells us (p. 60), "We have signs and tokens by which to know men, *whether they are genuine* Odd-Fellows, whether they are entitled to receive what they ask." If a poor fellow, out of work, unable to pay the fees, and his family in want, applies for help, inquiry is immediately commenced, and what for? To know whether his is a case of real need, that has claims on charity? Not at all; but to determine whether he is a genuine Odd-Fellow! If he can place the thumb of the right hand on the stomach, and span down, and press the third knuckle by the balls of the thumbs on right hands, and whisper correctly Fides, Quiver, Moses, Record, or Aaron, then he is deserving. And all this is necessary, lest some poor fellow and his hungry family, who could not do and say all this, might get some help, and thus the *benevolent* Order be imposed on!

Suppose a needy person should apply to a Christian, or a Christian church, for help, and they should commence putting him through the span, thumb and knuckle performance, and the pronunciation of Tubal Cain, Shibboleth, and Zerubbabel, to deter-

mine whether he was deserving, would not the infidel world and the devil laugh, when told these were the necessary guards of great-hearted charity against imposition? According to the teachings of Christ, when a case of need comes before a humane man or a Christian, the inquiry is not, is he a Jew or a Samaritan, Methodist or United Presbyterian? but, first, Is it a case of need? Second, Am I able to relieve it? Then it has claims upon me. And true charity needs no pledged secrecy, grips and pass-words to guard against imposition.

But, on pp. 80—82, Mr. Grosch tells us, that the *pecuniary* benefits, works of charity, “are hardly a tithe of our aims and objects. The most important uses and aims of Odd-Fellowship are the imbuing of the minds of our brethren with proper conceptions of their powers and capacities, giving them just and practical views of their duties and responsibilities, *exhibiting their dependence on God*, and a knowledge and practice of the true fraternal relations between man and man.” If this be true, is such useful, reforming, beneficent instruction to be kept secret from

the needy world? Is such knowledge to be limited to an elect few?

If some poor fellow learn this knowledge of his duties and responsibilities, dependence on God, and fraternal relations to man, and be ennobled thereby, without "an appeal to heaven," or without putting his right hand on his left breast, and "solemnly promising never to communicate it," would God be dishonored, or the world injured? To say that secrecy is necessary to guard *such teachings* is worse than absurd. Such instructions are the rightful inheritance of the race, which no man, or body of men, has any right to withhold from any.

Again, Mr. Grosch thinks secrecy necessary to guard us against exposing those who "submit to us for counsel, aid, admonition, rebuke, or punishment" (p. 59). But is it necessary to solemnly pledge a Christian to proper prudence in such matters? The teachings of Christ and his own Christian conscience and heart impose proper prudence and tenderness in such a case. But it is said, every family has its secrets. Is this wrong? Are they for this suspected by their neighbors? To this I

answer: a Masonic or Odd-Fellows' Lodge is not a family. A family is simply a parent or parents and their children; and the privacy they use in respect to some personal or family matters is simply in obedience to delicacy or custom. It is properly privacy, not secrecy. No principle of secrecy is either taught or imposed in the family; neither pledge, promise, nor oath binds them to conceal anything. Second, if a family were to invent signs, grips, and pass-words for concealment, and for communicating together; if they were to exact of every one coming under their roof a solemn oath or promise, that nothing heard or seen there should be made known, people would soon say, "something wrong in that family!"

Again, it is said, War could not be conducted without secrecy. Suppose we admit this, then we ask, Are these secret Orders at war with all the rest of society? If not, there is no analogy. War is an unnatural state of society, and can furnish no authority for a condition of peace. The killing of men and burning of property may be allowable in war, but this does not make it right in time of peace. We are now speaking of habitual

concealment, of operating large societies on the *principle* of habitual secrecy. Homicide, and some other acts that are generally criminal, may under particular circumstances be right. So the concealment of one's opinions or actions for special reasons may be right; but habitual concealment, in individuals or associations, is in the common judgment of mankind suspicious and unjustifiable. If a church was to conduct its business habitually on this principle, guarded by signs and pass-words, and solemn oaths, or promises of secrecy imposed upon its members, it would soon lose the confidence, and awaken the suspicion of all persons whose esteem is of any value, and of even Masons and Odd-Fellows themselves.

Suppose the State Legislature or Congress should attempt to operate habitually on this principle, how long would the country endure it? Insulted confidence and suspicion would compel an adjournment before six months. The abuse, and the liability to abuse, of this principle seem likely to work the entire abolition of Grand Juries in this country. The Governors of several of the States in their messages have advised this, and some

of the Western States have already abolished them. The secrecy that envelops State diplomacy has made it a corrupt and dangerous thing. Talleyrand has well expressed the duplicity and equivocation of diplomatists in the terse sentence: "The design of language is to conceal one's thoughts."

As a general thing, all secret associations are formed for the purpose of evading the laws, or giving their members some advantage against their fellow-men; and scarcely a government in the Old World but has been shaken by them. And our fathers, in the establishment of this free Republic, showed clearly they were jealous of them, and sought to remove, and we believe *did* remove all occasion and apology for them. Yet here are Orders numbering hundreds of thousands, bound together by most solemn oaths or promises, and guarded by impenetrable secrecy as a principle, which is certainly capable of being used for sinister and wicked purposes. And we believe they have already been so used.

We do not doubt that good men may be connected with them, but they are indeed like

no other associations on earth if they have no corrupt and designing men adhering to them ; this no one believes, and he is deceived and simple indeed, who thinks that concealed power in *such hands* is not dangerous. And what is the apology for it in this land ? In lands where the only law was power and tyranny, and where robbery and oppression imperilled every right and possession of man, there might have been an apology for secret fraternities ; but what right or possession is not secured and protected to rich and poor, high and low in this land ? Equal rights and privileges are guaranteed to every American citizen, unless forfeited by crime.

Such associations are a reflection on the government and community where they exist, virtually saying to mankind, you are so dishonest and cunning we have to guard ourselves most carefully against you ; or so weak, as Webb would have it, that we cannot induce you to seek that which is valuable, without working on your curiosity, through mystery.

Some of these societies profess to be in possession of knowledge essential to the well-being of mankind, both for this life and the

next; yet this good is forever shut in from more than half the human race, and the remainder, if they desire it, can obtain it only by passing through grips, pass-words and guards, by paying a heavy fee, and solemnly swearing or promising never to communicate the precious blessing to any destitute soul outside of the Order! Surely this is keeping the keys of knowledge safely, and shutting their kingdom of heaven against men, but especially women, and making their elect choice indeed.

Again, to adopt secrecy as a principle of life action, is "a perversion of a plain law of our being," and injurious to manliness and moral character. Men everywhere associate the idea of truth and goodness with frank openness and unrestricted publicity, while the idea of "something wrong" is always connected with habitual concealment. "Take a child, or any number of children (says Rev. Chamberlain), you will see no other operation of the human mind on this point, until it has been perverted 'by the practice or example of evil.'" Why all that perfect ingenuousness, that unreserved openness of thought, feeling, and act of the child? He tells everything he knows to

everybody he sees—and why? Simply because he has not yet any distinct idea but that all he does, and all everybody else does, is all right; hence there is not a single impulse in his whole being that moves him in the least to concealment. But as soon as concealment becomes habitual with the child, secrecy a principle of action, you begin to doubt and suspect the child, you painfully feel the truth that he is growing evil. When you see a man with a free, open countenance, presenting his principles unreservedly to the world, making known his plans for his own or the public good to every one he meets, if asked your judgment, you say he is an honest, sincere man. But let him adopt the principle of secrecy, and whenever questioned on business, society, politics or religion, scud into his shell like a snail or a terrapin, you instinctively feel he does not possess manly frankness; he soon comes to have a close-mouthed impression on his face, a restless suspicious vigilance in the eye, as if he was soured against mankind by treachery, or had a conspiracy in his soul that needed careful keeping.

No man can adopt concealment as a life

principle, or habitually practise it, in any relation or business of life, without injury to some of the noblest and most valuable traits of manhood. Foundation principles that need no concealment, and fear no investigation, actions clear and bright as daylight; and undisguised, fearless, and frank avowal and defence of tenets, are essential to the development of a high-toned manly Christian character.

The example of Christ, and the teachings of the Bible from beginning to end are against secrecy as a life-principle of action. The Lord, by Isaiah xxix. 15, says "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us? and who knoweth us?" Our Saviour says (John xviii. 20), "I spake openly to the world; I ever taught in the synagogue whither the Jews always resort, and in secret have I said nothing." Again, our Saviour says (John iii. 20, 21), "For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are

wrought in God." In Eph. v. 11, 12, Paul, speaking of some secret mysteries, says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of those things that are done of them in secret." (*See Mackey, p. 56.*)

These passages most unequivocally condemn secrecy as a principle in the management of any association. If the doings of these associations in their night meetings are good, they disobey Christ in hiding them; for he commands to let good deeds be seen to the glory of God the Father. If bad, they are condemned by Him, whether done at night or in daylight. We believe such secret Orders, from the Ku-Klux, up or down, which you please, to the highest or lowest, are a reflection upon a just and free government, and dangerous to its peace and purity. They are a reflection upon the honesty of the community where they exist. Their secrecy as a principle of action is a violation of a law of our being, injurious to manly Christian character, and condemned by the teaching of the Divine Word. This is another reason we as a church hold a testimony against them.

CHAPTER VI.

UNCHRISTIAN AND UNREPUBLICAN TITLES.

THEIR Titles are unrepublican, pompous, and sinful. The United States are supposed to have established a government that disapproved of all caste and titles of rank, from Sovereign down; and the American people are supposed to set little value in the empty pompous names of King, Prelate, Priest, Duke, Knight, and Master; yet the Masons and Odd-Fellows can eclipse the Pope of Rome, the Czar of Russia, and the Sublime Porte of Turkey in conferring titles, giddy in heights of majesty, and of awful grandeur. They can "out-Herod Herod," and leave no name by which the Almighty may be distinguished from mortals. A list of their dignitaries and distinctions is almost crushing. The Odd-Fellows have their officers that are Grand, and Noble Grand, and Right

Worthy Grand Lodge, Most Worthy Grand Master, Right Worthy Grand Secretary, Right Worthy Grand Treasurer, Right Worthy Grand Chaplain, etc. Then the Masons spread and soar in Grand Tyler, Grand Steward, Grand Treasurer, and Grand Secretary. Their Lodge is Grand and Most Worshipful Grand. Then, of course, they have a Grand Lecturer, Grand Junior and Senior Deacons, Grand Master of Ceremonies, Grand Marshal, Grand Chaplain, Worshipful Grand Junior and Senior Wardens, Right Worshipful Deputy Grand Master, Most Worshipful Grand Master, General Grand Royal Arch Chapter, Excellent General Grand Marshal, Excellent General Grand Chaplain, Excellent General Grand Treasurer, Excellent General Grand Secretary, Most Excellent General Grand Scribe, Most Excellent General Grand King, Most Excellent General Grand High Priest, and Most Excellent Prelate. Then the Grand Encampment and other grades have their Worshipful Grand Sword Bearer, Worshipful Grand Standard Bearer, Worshipful Grand Marshal, Worshipful Grand Recorder, Worshipful Grand Trea-

surer, Worshipful Grand Wardens, Worshipful Grand Generalissimo, Worshipful General Grand Master, and Thrice Illustrious Grand Puissant. Then there are the Knights of Tuton, Knights of Calatrava, Knights of Alcantara, Knights of Redemption, Knights of Christ, Knights of the Mother of Christ, Knights of the Holy Ghost, Knights of Lazarus, Knights of the Star, Knights of the Band, Knights of the Annunciation of the Virgin Mary, Knights of St. Michael, Knights of St. Stephen. We cannot possibly imagine what *grand* titles exalt the officers of these grades, or that of the Thrice Illustrious, Most Worshipful General Grand Patriotic Knights of the Ku-Klux. The titles of these we are unable to give.

But the array is surely awful enough already to stun republican ears, and to appal humble Christian hearts. If the books of the different Orders did not give the initials and many of these titles in full, it might be thought this collection of grand and royal noblesse was only a ridiculous caricature. It is hardly credible that intelligent men are vain and childish enough to covet and wear such

pompous appellations, yet they parade them as ostentatiously as though they conferred real merit and honor. Take a ten-year-old boy, put a gilded paper crown on his head, a painted wooden sceptre in his hand, a leather girdle, with brass buckle and chain, and tin horn attached, around his waist, and he strides as royally as a Knight of the Garter, or a Persian Monarch; and a very likeness to this are some of the highest rank of these Orders, with their lamb-skin aprons, tinsel regalia, their square, compass, and triangle trinkets, and *grand* titles.

But all this is not simply ridiculous tomfoolery. To republican and Christian minds it has a serious, because a sinful, aspect. In the Word of Christ the Christian is taught neither to be called Master, nor to call any man Master. Yet, if the Christian connects with a Grand Lodge, he must, in obedience to a sinful mortal, the Grand Marshal, accept another sinful mortal as his Grand Master, and call him such. If the Christian becomes such an officer, he must not only be called *Master*, but *Grand Master*, and *Worshipful*, and *Worshipful Grand Master*! And, on the

principles of the universal brotherhood, and equality of religions and nationalities in the Order, he may be required to address to an Infidel, Arab, Indian, Turk, Chinaman, or Jew, those titles that belong to his Divine Master alone! This is not only anti-republican, but in direct violation of the teachings of Christ. Is any being but God Most Excellent? Yet, Masons entitle many of their officers Most Excellent, equal to Jehovah! In the true meaning of the word Worshipful, no being is such, except the Divine One. Yet, the Masons apply this to their Master and even to their Lodge!

This is nearly akin to superstition and idolatry. Certainly, God alone is Almighty! Yet, Masons have their Thrice Illustrious and Grand Puissant, and their Thrice Potent Grand Master! Most Christians believe that God alone is perfect. Yet, Masons have a Grand Lodge of Perfection, and Grand, Elect, Perfect, and Sublime Masons! No higher official title is applied to Christ, in the Scriptures, than "Great High Priest." Yet, Masons have not only a Grand High Priest, but a Most Excellent General Grand High Priest!

Unless the Ten Commandments are abolished, I cannot see how a Christian can give and receive such titles, and think himself "guiltless." Even if the decalogue was abrogated, yet an American citizen and a Christian, with the New Testament in his hand, has enough to forbid him to receive or apply such titles. They are undemocratic, and contrary to the first principles of Christianity.

CHAPTER VII.

INITIATION, AND THE OBLIGATIONS IMPOSED.

WE object to Christians connecting with these Orders, because the pledges, promises, obligations, or oaths, imposed in initiation are ensnaring, unscriptural, and sinful. I know Grosch says Odd-Fellowship is not an oath-bound secret society. Yet, he speaks of "an appeal to heaven;" and the form of obligation, by those who have taken it, is said to be as follows: Placing the right hand upon the left breast, the candidate says, "I, A. B., in the presence of the brothers now assembled, do *solemnly promise*, etc., to the true and faithful performance of all which I pledge my sacred honor." This, to a Christian, has all the binding force of an oath.

But suppose we admit that neither Odd-Fellows nor Masons, in any of the degrees,

take fearful oaths, with horrid penalties annexed ; suppose we admit that the Knight of Malta does not take the fifth libation of wine from a human skull, taking upon *his* soul all the guilt of the departed soul, if he fail to keep the oath ; or that the Knights of the Christian Mark do not call an anathema upon their souls ; suppose we admit that NONE of the Masonic oaths contain such sentences as “whether right or wrong,” “treason and murder excepted,” or “treason and murder not excepted” (these things, it is known, are charged and confirmed by the sworn testimony of men as truthful, respectable, and intelligent, as perhaps ever testified before a jury) ; but suppose we admit all these charges to be untrue, yet enough remains in the known manner of initiation, and in the obligations imposed, to forbid any free, intelligent, or Christian man submitting to it.

Before the candidate can know anything taught or practised in the Order, or what will be required of him, he must solemnly promise, or affirm, to keep all made known to him, or required of him, a profound secret ! The Lord teaches us (Prov. xx. 25) : “It is a

snare to a man who devoureth that which is holy, and after vows, to make inquiry." Yet this is just what the candidate is required to do.

He need not inquire, for he will not be informed, what the laws and usages of the Order are, or what will be required of him, until he takes the vow upon his soul. Then he may find out what the obligation imposes, and whether, in his judgment, right or wrong. That is, after vows having ensnared his soul, he may make inquiry.

I know a Presbyterian minister who said, when he united with the Masons, he determined to leave as soon as he found anything unlawful, wrong, or injurious! As if that would free him from the sin of ensnaring his soul, "by pronouncing, with an oath, to do good or to do evil, and it be hid from him" (Lev. v. 4).

It is an insult to the manhood and intelligence of a man to ask him to bind himself to keep secret that of which you keep him in ignorance!

According to Webb's "Monitor" (p. 34), the candidate must declare "he will cheerfully

conform to all the ancient established usages and customs of the fraternity !” Yet what these usages and customs may require of him, he knows nothing.

Grosch, in his “Odd-Fellows’ Manual” (p. 91), directs the candidate: “Give yourself passively to your guides, to lead you whithersoever they will.”

Who that has any self-respect, intelligence, and freedom of spirit, would submit himself passively to any fallible mortal, to lead him into promises (and oaths).

Again (p. 378), Grosch gives the obligation of the candidate, thus: “If admitted, I promise obedience to the usages and laws of the Order and of the Lodge.” Yet he knows not what the Order or Lodge may command; but, as blindly as any papist or pagan, he has bound his soul to obey according to the judgment of others.

But, you say, before he goes in, he will be assured that there is nothing wrong. Ah! then he is to promise, or swear, according to some *other person’s assurance*, not his own judgment. Is this becoming an intelligent freeman?

Suppose he is told that there is nothing "to interfere with his religion or politics." That was in the opinion of *somebody else*. Then suppose he goes in, taking the oath of concealment, and finds, *in his opinion*, that there is something that interferes with his politics and religion; but he is met with the suggestion, You have sworn without reservation, to "the ancient usages and customs," and promised "obedience to the laws of the Order and Lodge," and cannot go back! But suppose he has an opinion that it is his duty to God and man to reveal and not conceal! But he has no right to an opinion! He has sold his conscience to others. He is no longer a freeman; he is "snared with the words of his mouth!"

The strong language of Hon. William H. Seward on this subject is but reasonable and just. He says: "Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray God, that that hand and that

knee might be paralysed, and that I might become an object of pity, and even the mockery of my fellow-men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender my own judgment to their judgments, and my own conscience to their keeping! No, no, sir! I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

This is the earnest language of one of the shrewdest and most penetrating of American statesmen. He saw clearly the unrepugnant character and danger of such secret combinations.

Again: Such a promise, pledge, or oath, is clearly contrary to Scripture teaching. In Jeremiah iv. 2, and elsewhere, we are taught to swear by the Lord in "truth and in judgment." But promising, or swearing, to conceal, a man knows not what, is swearing

neither in "truth" nor "judgment," but in the most slavish blindness and sinful ignorance. In the language of Paul, such persons (1 Tim. i. 7) "understand neither what they say nor whereof they affirm."

Is an oath or promise such a light or trivial thing as to be taken carelessly and ignorantly? If the secrets of Freemasonry, Odd-Fellowship, and kindred Orders, are not of *great* importance, such swearing is taking the name of God in vain. If they are of *such* importance and influence as to require the seal of an oath of secrecy, then they are not such as a Christian and patriot should swear to forever conceal.

Solomon says: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore, let thy words be few" (Eccl. v. 2). But to swear or promise to keep, a man knows not what, and to obey customs, usages, and laws of which he is totally ignorant, is surely to be rash with the mouth, and a hasty utterance of the heart before God.

Again: It is contrary to sound morality

for any one thus to bind himself. He may have the testimony of *others* that there is nothing wrong in "the mysteries;" but he dare not promise or swear on the testimony of *others*. God gave him a *judgment* and *conscience* of *his own* to guide him in such things, and he is responsible for the use or abuse of these. He cannot allow the Pope, or even the Church of Christ, to decide duty and right for him. He must accept the responsibility the Lord has laid upon him, according to the divine rule he has given him. How does he know but that the things he is swearing forever to conceal, are such that it may be his duty, when they are known, to declare them to the *Church*, his country, and the world? Then the Scriptures clearly teach that he is ensnared in sin. (*See Lev. v. 4, 5.*)

If you wish a man to keep a secret, treat him like a man. Give him credit for good sense enough to know what should be concealed, and honor enough to keep it. Do not ask him to surrender his conscience and judgment, like an ignoramus and a slave, to you. If he has neither good sense nor honor, do not trust him.

The whole process of initiation is offensive to true freedom and manliness; is unscriptural, and in violation of sound morals. Therefore, we say a Christian should not submit to it.

CHAPTER VIII.

ARE THEY BENEVOLENT AND CHARITABLE?

WE object to Christians connecting with these Orders, because a most unchristian selfishness is manifest in the bestowment of their privileges, and because their boastful claims to benevolence and charity are false.

The ceremony of dedicating a Masonic Lodge is the following (Webb, p. 132): "The Grand Master sprinkles oil upon the Lodge, saying: 'In the name of the whole Fraternity, I do solemnly dedicate this Hall to *Universal Benevolence*.'"

The language used in dedicating an Odd-Fellows' Hall is (Grosch, p. 356): "In the name of the Great Creator of the Universe, we dedicate this Hall to the purposes of *Benevolence* and *Charity*."

Mackey (p. 44), says: "A Lodge, sym

bolically, is said to extend from East to West, and from North to South ; in height, from earth to highest heavens ; in depth, from the surface to the centre, to denote the *universality* of Masonry, and to teach us that a *Mason's charity* should be equally *extensive* !”

Moore, in his “Masonic Constitutions” (p. 80), says: “Masonic charity is as broad as the mantle of heaven, and co-extensive with the world.”

These are surely high, wide, deep, grand claims, *if true* (?) The Right Worthy Grand Representative of Odd-Fellowship, Boylston, in his oration delivered in New York, April 26th, 1859, declares Odd-Fellowship is “most generally known and commended by its charities.” We might fill pages with windy trumpetings of their charities ; but we forbear, and proceed to show that these claims are not true.

The conditions on which members are received is an evidence against their beneficence. All women are excluded from the benefits and valuable privileges of these Orders, if they have any. Odd-Fellows have a degree of Rebekah, to which women are admitted. This,

however, is not beneficiary. It will be noticed hereafter. Mackey (p. 217) teaches us, that "no women can become members!" Moore (p. 145) says: "The rituals and *ceremonies* of the Order *forbid the presence of women*. The law proclaiming her exclusion is as unrepalable as that of the Medes and Persians." Ceremonies that are of such a character, in a benevolent association, as to utterly forbid *the presence* of women, are certainly of doubtful purity and propriety for Christian men.

Here then is about one-half the human race shut out! Suppose the Church should do this, and then proclaim its "*charity*, broad as the mantle of heaven, and co-extensive with the boundaries of the world," what would the world think? I will not profess to give the reason for this exclusion, but just remind you of a fact, that the largest number of those who require material help, charity, in this world, are women and children. Masonry, as such, is pretty well guarded against these. (In another place I will notice what they do for wives and children of members.)

Again: All negroes are excluded from Freemasonry. If any of you will get a paper

entitled the *American Freemason*, edited by Robert Morris, Knight Templar, you will find a series of articles adopted by the Grand Lodge of the State of New York, and highly lauded by this editor. Article First (in the number for 8th of April, 1854) says, "It is not proper to initiate into our Lodges persons of the negro race." And among other reasons given are these: "Not being, as a general thing, *free born*, their *depressed social condition*, and their very seldom being persons who have any *trade, estate, office, occupation*, or *visible way* of acquiring an honest livelihood!" In other words, they are not rich enough to be members of a benevolent institution. He may be talented, learned, a Christian, and all that is great and good; but the fact of his "depressed social condition," and that he cannot prove "he is free born, and that he has some estate, office, or means of support," must exclude him from this most "moral and benevolent Order!" Suppose the Church should adopt such a law, what would the world say? What would Masons say? Some denominations, if they did not adopt such a law, practised upon it as unwritten law, and justly fell

under the odium and denunciation of all lovers of liberty and Christianity.

The second series in these articles rejects all African Lodges in North America. "Because all such Lodges (they say) are *clandestine*, and without legal authority." The Grand Sachem or Supreme Pontiff did not give them his blessing! I know, since the abolition of slavery, there has been some cheap, windy fussing and idle fuming about cancelling such laws, but no definite action has ever been taken.

Since the abolition of slavery, negroes have so far imitated the whites as to form Lodges; but the benevolent, *universally* benevolent, of the white brotherhood, founded on "the Fatherhood of God and the Brotherhood of man" (Grosch, p. 80), hold no fellowship with their black brethren! They can denounce as bigots the "hair-splitting sects and Christians divided by mountains and streams," but here the thickness of a *black* skin is an impassable barrier.

Again: They exclude all old men in their dotage, all young men in their nonage, and all maimed or deformed persons. Candidates

must be "physically perfect." You may, I admit, possibly find persons in the Lodges maimed in some way; but if they were so when admitted, the laws of the institution were violated. I quote first from a Masonic paper, known as *The Landmark*, edited by Hon. D. E. Sickles, one of the Grand High-Priests. In the issue, dated "New York, August 6th, 1870," on the "Powers of a Grand Master," he says: "Some maintain that a maimed man may be made a Mason by dispensation of the Grand Master. This is an error. Can a Grand Master make a Mason out of a murderer or thief? No. Whence then is his power to make Masons out of maimed men? It may be said that moral maiming in the one case is more objectionable than the physical maiming in the other. But this is not sufficient. No Grand Master has any rights but those vested in him by his installation; and this is not one of them. A maimed or dismembered person in such a condition, prior to his being made a Mason, is a record and public posting of the sin of those who made him" (a Mason, I suppose, he means). "And has a Grand Master any right

to afflict a Lodge locally, or the brethren generally, with such an exhibition? We are convinced he has not." This is the "Voice of Masonry!"

Again, I refer you to the Masonic Constitutions, published by authority of the Grand Lodge of Ohio, Articles 3 and 4. Next I quote from Moore, Editor of the *Masonic Review*. In his "Ancient Charges and Regulations of Freemasonry" (p. 143), he says: "Masonry requires candidates for its honors to have been free by birth. No taint of slavery or dishonor must rest upon their origin." On p. 152, he says: "A candidate for Masonry must be *physically perfect*. As under the Jewish economy, no person who was maimed or defective in his physical organism, though of the tribe of Aaron, could enter upon the office of a priest, and no physically defective animal be offered in sacrifice; so no man who is not perfect in his bodily organization, can legally be made a Mason. Moore further says: "We have occasionally met with men having but one arm or one leg, who had *in that condition* been made a Mason! This is entirely illegal, so utterly at variance *with*

a law which every Mason is bound to obey that it seems almost incredible, yet it is true."

There can be no doubt that, according to Masonic law, no maimed person can be made a Mason. In Moore's "Constitutions" you will find Art. 2d reads thus: "If a brother should be a rebel against the State, the loyal brotherhood cannot expel him from the Lodge, and his relation to it remains inde-feasible."

So it seems that deforming the soul with the crime of rebellion—it may be treason, murderous rebellion and treason—does not disqualify for membership; but the body maimed in suppressing this rebellion, and defending the life of the State against this treason, unfits for entering this most moral Order of world-wide benevolence! Rebel Masons may enjoy undisturbed communion, and the widows and orphans of rebel Masons, slain in battle, or justly executed on the scaffold, may receive the benefits of the benevolent Order; but patriot soldiers, maimed in battle for their country, cannot lawfully become members, and their widows and children must be left to the charity of the "ignorant and prejudiced"

outsiders! We do not complain of rebels' widows and orphans receiving aid; but we do object to such an unchristian law of membership.

Again: I quote from the "Constitution of the Odd-Fellows' Grand Lodge of Ohio." This requires that the candidate for membership must be "a free white person, possessed of some known means of support, and free from all infirmity or disease."

"A Digest of the Laws of the I. O. O. F. of Pennsylvania," *third edition*, 1869, says (p. 69): "A Lodge has no right to initiate a person they know to be diseased." Also (p. 17), it says: "Not entitled to benefits when *sickness originates from a disease to which he was subject previous to, or at the time of his admission!*" *Must be sound.*

Virtually, the same qualifications are required by the laws and constitution of the Ancient Order of Good Fellows, Improved Order of Red Men, United Ancient Order of Druids, and similar secret orders.

Now, let us see who all are excluded from the "benevolent benefits;" all women are excluded; all old men in their dotage; all

young men in their nonage ; all who have no visible means of support ; all slaves, and all freedmen if born in slavery ; the man who has lost an eye ; the man who has lost a hand ; the man who has lost a foot ; the man on whose birth any taint of dishonor rests ; the man who is, in any way, imperfect in body, is excluded.

No matter how good, wise, and patriotic such persons are, they are excluded. No matter, though the man lost a hand, foot, or eye, in defence of country and liberty, yet by law he is excluded. All persons known to be diseased, and all widows and orphans are excluded !

When all their boasted advantages and benevolence is securely guarded against all these classes, there are certainly very few left that can become a charge to them. For remember, their benevolence, as an Order, is confined to their members.

We do not say that no members of these orders aid any persons outside. We doubt not, many of them are large-hearted and liberal in helping all classes of the needy that come to their knowledge. But we do say, the

teachings and laws of their Order do not require them to go beyond members, and do not allow funds in the treasury of the Lodge to be paid out for any but members in good standing. And, even towards members, they are unequal and unjust in their kindness and charities.

We learn from Webb's "Monitor" (p. 132), and from Mackey's "Monitor" (p. 200), that no member can be buried with funeral ceremonies and Masonic honors unless he has reached the third, or Master's degree. They both say, "from this restriction there can be no exception." Fellowcrafts and Apprentices are not allowed to attend Masonic processions on such occasions, neither are they entitled to relief from the charity fund! So says the "Masonic Constitutions," by Grand Lodge of Ohio (p. 39).

They may have paid their initiation fee, all dues and assessments, fully and punctually; may be upright, wise, and in good standing in every way; but why they are not worthy of fraternal kindness and honor at death, or why their wives and children are unworthy of relief from the fund, I cannot tell.

Again: If they are in "arrears for dues" for a certain length of time, in case of sickness or disability, they can receive nothing; in case of death, nothing for funeral expenses, or to relieve wife and children, however destitute they may be. He may have contributed to the fund for years; but now, neither he nor his can receive anything! Why? He has been, for a certain length of time, in "arrears for dues!"

Grosch, in his "Monitor" (pp. 198, 199), says: "The philosopher's stone is found by the Odd-Fellow in three words—*Pay in advance!* There are few old members of the Order who cannot relate some case of peculiar hardship, caused by non-payment of dues. Some good, but careless brother, who neglected this small item of duty until he was suddenly called out of this life, was found to be not beneficial, and his widow and orphans, when most in need, were left destitute of all legal claims on the fund *he had for years been aiding to accumulate.*"

This is charity with a witness, if you pay for it! It is not only *not charity*, but it borders very close on robbery. Christian justice

would have said the man had a right to a share in "the fund to which he had contributed, perhaps for years." So had his wife and children, and justice could have taken no more from his share than his deficient dues. True charity abhors injustice. But you say if a member, not in arrears, is sick or disabled, does he not get a relief of several dollars a week? Yes; but why call it a charity? He is only getting his own, and perhaps a very small part of that; and whether he be worth fifty thousand, or only fifty dollars, he can draw this relief; and it comes alike from the abundance of the richest, and the scant earnings of the poorest. This is very much like taking from the poor to give to the rich. Solomon says such "shall surely come to want."

But in the case of a sick member, do they not watch with him, and nurse him? And, in case of his death, do they not appropriate thirty dollars, or some such sum, for funeral expenses, and give the widow fifteen or thirty dollars, or something like that? Yes; and this they ought to have done.

But why did they do this? Was it because

Christ commanded it, and because the *love* which the sick man and his family had a right to expect of them, *as men* and *Christians*, required it? Not at all. They did it because compelled by the law of their Order, and "that it might be so done to them" in return. They were practising but simple justice, in fulfilling a contract into which they had entered, to nurse the man and give him relief. If the man needed nursing, and his family needed help, according to the teachings and spirit of Christ he should have received it, though he had never contributed a cent to any fund.

We do not object to the care of the sick and relief for the needy (frequently it is not the needy that get it); but we do object to doing it by contract, and giving the relief out of the man's own earnings, then calling this *charity* or *benevolence*, and parading it before the world to the glory of the Order, as more Christian than the Church of Christ.

A Savings Bank might more justly publish its operations as Christian charity. The poorest in the Lodge pays to the fund the same amount as the richest; the wealthiest,

when sick, can draw out as much as the poorest, and the "unworthy" brother, in "arrears," can draw nothing for himself or family.

Whether these regulations are unjust, is not now the question; but we say it is a cheat to call such operations charity. We are not objecting to Savings Banks, or Mutual Insurance Companies, or to equal stockholders receiving equitable dividends and profits.

Suppose we admit that men may form themselves into an association for mutual assistance; that they may bargain to help each other in case of sickness or want; and that, in case of death, the families of deceased members shall be relieved; that they may make laws to exclude from benefits, members who fall in "arrears," or who do not pay their dues regularly; and that none but members and their families shall share in the fund; and that they may make laws to exclude from membership all that are diseased, all colored men, all freedmen, all old men, all minors, all women, all infirm and maimed persons, and all who have no visible means of support. Suppose persons have a right to asso-

ciate themselves together on such exclusive, selfish principles, have they any right to tack "Worthy, Worshipful, and Grand" to their officers, a few Scripture names and phrases, and a religious ritual to their ceremonies, and then call their operations CHRISTIAN CHARITY and BENEVOLENCE? This is committing a fraud under pompous titles and high-sounding phrases and professions.

What charity is there in men binding themselves to help each other, and leaving out the poor, old, and maimed, to suffer with cold and hunger? Is there any benevolence in that? But you do not mean to say that members of secret orders do not help the poor and maimed outside? Certainly not! Doubtless many of them, as individuals, give generously, but as associations they do not; neither do their principles inculcate such benevolence.

Many individual bankers and brokers are very kind and liberal to the disabled and needy; yet that does not prove that banks and brokers' offices are charitable institutions. Fisk is said to have been very generous to those in distress; but that does not prove that the Erie Railroad Company, of which he was

an influential member, was a benevolent association.

Men in all such associations may do some good, and they certainly have rights; but it is surely not one of them to call themselves a benevolent and charitable society, in which Christians can do more good to the world than they can in the Church of Christ.

Grosch says (p. 86): "We open for him (that is the Christian) a field beyond the limits of his Church." Then it must include angels or devils, or both, for our Saviour says of his Church, her "*field is the world*," the whole world, to teach everywhere the principles of true benevolence and charity. And He requires its practice toward all.

"But," one said to me, "if they be expensive and unprofitable, and not benevolent, how does it come that shrewd merchants, sharp financiers, and business men are connected with them? and intelligent, good men, and even clergymen, are connected with them?"

There is no doubt that these men often make their connection with them pay, in a selfish way. They often get an advantage

over the rest of their fellow-men—a very unjust advantage.

Webb (p. 32), in speaking of Masonic duties, says: “If you discover him to be a true and genuine brother, if in want, you are to relieve him; you *are to employ him or recommend him to employment.*”

And from Grosch we learn that their signs are to discover “a genuine Odd-Fellow;” and that they are sworn, or pledged, to help one another in every interest, is undeniable. The merchant, business man, and mechanic, may find an advantage in having those in every city, who, at a signal, are *compelled to help* him. The politician surely knows it is no disadvantage to him; and clergymen, and other professional men, have, through “helpful influence,” secured ecclesiastical, literary, and lucrative places! These selfish inducements are sufficient to account for the connection of many with these Orders.

To call an Association, founded on such a principle of self-interest, and having such an exclusively and intensely selfish end, a moral and benevolent institution, is a sham and a fraud. Let them throw away their liturgy,

religious forms, and claims, and appear before the world and the Church as a mutual aid society, and one of the strong objections to them would be removed.

Abolish all the secret orders in the United States, and it is doubtful if the poor would suffer as much as by closing the soup-house of Cincinnati.

CHAPTER IX.

CHARGES AGAINST THE CHURCH—THE DEGREE OF REBEKAH.

SOME persons give as a reason for joining these Orders, that the Church does not do her duty to the poor. We shall certainly admit that the Church is imperfect, and that she comes short of doing her whole duty to the sick and needy of the world; but I have never found that persons who connected with these Orders *for this reason*, were, *as Church members*, any more charitable, according to their means, towards the poor, than those who do not thus reproach the Church, or than they were before such connection. I have asked such persons whether, *as professed Christians*, members of the Church, they were not required to do for the sick and needy of mankind, *as much* as they were by these Orders?

Their reply, in substance, was: "O yes; but they don't do it." Yes, that is it. They do not obey the law of their Lord, do not do their duty as *members of the Church of Christ*; yet they complain that the Church, of which they are members, is defective. Let them tell the Lord the truth; that by *their disobedience* to his law, and the disobedience of others, his kingdom has become so defective in benevolence that they thought it best to join *another kingdom*, where they would *not be compelled* to help *any* but a *very select, healthy, able-bodied few*, that would *help them*; that in *this way* they could do a *great deal more* for the *poor, sinful, and miserable* of the *world* than they could *as Christians, in His name*!

The Church, I know, does not promise men, if they will join her, that in case of sickness they shall be nursed and receive so much (\$2.00 or \$3.00) a week; that in case of death their funeral expenses shall be paid, and the widow receive thirty dollars. Men are not to be drawn into the Church from such motives. They are to connect with the Church in obedience to the Lord, to receive the *means of*

grace and salvation, and to enjoy *spiritual and eternal benefits*.

Then, in case of sickness of themselves or their families, or their destitution, there is a law of the Lord's house, of higher sacredness and authority than that of any secret Order, requiring the members to nurse and care for Him and His; not that it may be so done in return to them, but from the higher principle of obedience to the Lord, and love to Him and His. The Lord teaches His family the largest and purest principle of charity, and requires the practice of it in liberality and love toward every member. These are to be *preferred*; but others are not to be neglected. We are to "do good to all men." If the Church of Christ needed the showing, it would be easy to show that, according to her members, and their wealth, she spends immensely more in true genuine charity and beneficence, than any or all these secret Orders.

But a very trifling part of the large incomes of Masonry and Odd-Fellowship is spent even in the *Fraternity's charity*. It is spent for furniture, regalia, banquets, gaudy display, etc.

I ask attention to the following extract from the "By-Laws of Lodge of the Craft, No. 433, Ancient York Masons," held in the city of New Castle, Pa. E. S. Durban, Printer, 1870. P. 18, Article XI.

Section 1. In order to insure stability and perpetuity to this Lodge, and to enable it to exercise works of charity, there shall be raised a permanent fund, *the interest* of which shall be applied in the *first instance* to the payment of *Grand Lodge dues for life members*, and *the residue* thereof to aid brother Masons, their widows and orphans.

Section 2. There shall be set aside for this purpose the following sums, viz. :

1. The whole amount paid for life membership.
2. Out of every fee for initiation and membership ten per cent.
3. Out of every fee for the admission of a brother ten per cent.
4. Out of every fee for conferring the three degrees by dispensation ten per cent. And all moneys or property that shall accrue to the Lodge by donation, gift, devise or otherwise, for this purpose.

FEES.

Section 1. The fees for conferring degrees and membership shall be as follows, viz. :

For conferring the three degrees by dispensation, in addition to the expenses of the dispensation.....	\$45 00
For initiation and membership.....	40 00

For admission to membership, as follows:

For the admission of an Entered Apprentice Mason \$27 00

For the admission of a Fellow Craft Mason..... 13 50

Remember that Grand Lodge dues, the regalia, jewels, etc., of the Order, are no small items. Then from this table, and the following facts, the reader may justly infer that but a small per cent. of such a fund can be appropriated for even Masonic charity. Paschal Donaldson, Grand Master of the Right Worthy Grand Lodge of Northern New York, says in his work: Their members in 1866 numbered 179,564, and that they raised for relief \$540,265.19. From speeches made by Colfax and Ridgely in Chicago, Sept. 19th, 1871, we learn they claimed a membership of 350,000, and had an annual revenue of \$3,000,000. And the amount spent in relief was \$800,000. Nearly three-fourths of the revenue expended for other purposes. Surely a very costly benevolence that requires \$3,000,000 to secure a little over one-fourth of that sum for the needy.

The United Presbyterian Church, with only

one-fifth the membership they claim, paid, last year, for missions, Church extension, the poor, and preaching the Gospel to the world, nearly \$900,000! Remember, this was not given to aid one another in any worldly interest; but the human race was to share in the benefit of all this fund. It was all given in true Christian benevolence. Other denominations, whose membership, including women, widows, the poor, and many young persons under age, hardly exceed, if they equal, that claimed for Odd-Fellowship or Freemasonry, gave over \$800,000 for missions and Bible distribution alone.

It is well known that these Orders spend vast sums in rich temples, elegant halls and furniture, costly regalia and grand banquets; but we object to including this in charity funds. Some years ago, it was published that the Masonic fund or capital was \$11,000,000, the yearly interest \$787,500. How much of this was expended in *Masonic charity*? Of course, we have no means of knowing accurately, but from such data as can be reached, it is safe to say not one-tenth; and according to their laws, none of it was spent in general

charity. This, if done, must be done by an additional, special assessment.

Masonry and Odd-Fellowship claim to be great friends of freedom, and the great conservators and disseminators of knowledge to the human race. It would be easy to fill pages from their lecturers and orators trumpeting these claims; but we forbear to do this, and ask for the proof,—the works. What has the Order done for general education in any part of the world? We do not ask what have individuals who have been connected with the Order done? but, what have they done as an institution? As such, what did they do against the system of slavery in this land? What did they do for the suffering poor of the South? What have they done for the education and elevation of the Freedmen? As Freemasons or Odd-Fellows, what have they ever done for Christian missions, for the spread of revealed truth and redemption among the human race? In none of these benevolent enterprises can they show anything they have done. Yet they boastfully compare themselves in benevolence with the Church of God! The Church has done

ten thousand times more, both for the bodies and souls of men; but she does not need to sound a trumpet before her beneficiaries. Nay, she is forbidden to do so. We do not deny that these Orders may do what they claim to do for their members; but we do say, their claim to charity is false, and their benevolence a sham.

DEGREE OF REBEKAH.

As I have several times referred to the fact that these Orders "forbid the presence of women," it is necessary to take some notice of the above female degree in Odd-Fellowship. From Grosch (p. 170), we learn that the Vice-President of the United States, Bro. Colfax, is the author of this degree, and that it went into operation in 1852. Mr. Grosch says only "scarlet degree members of the Order, in good standing, *and their wives*, are eligible to this degree; *nor are any pecuniary benefits connected with it.*" P. 171: "It must be conferred wholly in the presence of their husbands, and each other." "*The continuance in good standing of the ladies of this degree depends entirely on the good standing, morally or pecuniarily, of their husbands!*" "None

need feel the least hesitancy or timidity, as there is nothing in the *least degree offensive or improper in the degree!*" You will notice the wife marries the Lodge, as she does her husband's family, through her husband, and has about as much pecuniary interest in the one as the other.

It has been supposed, in works of charity, women were more active, and fully as useful as men; yet it seems in this most benevolent Order, they cannot be useful enough to make their degree beneficiary at all! What then is her use in the Order? It is that she may learn to keep her husband "good on the books," and to remind him of what the "Philosopher's stone" is, "Pay in advance." Says Grosch (p. 171), "It is the interest of every wife of an Odd-Fellow" (how many may he have?) to see that he is "*good on the books of the Lodge.*" Her moral and financial credit depends on it. A Yankee might take the privilege of asking several questions here, such as these: If her husband may have degrees conferred on him without her presence, why may she not have a degree without his? And why is it necessary to assure her there is

nothing in the least degree offensive in *that* Degree? Does this imply that there is something offensive in other degrees? And why may not "Rebekah" stand on her *own* moral and financial solvency? Is it just that she should lose honor, caste, character, degree and benefits, for John's moral and monetary bankruptcy?

If the expression of some who have been wheedled into taking the "Degree," be an index to the feelings of all, they certainly do not feel flattered with the so-called privileges. They feel that so far from being an honor conferred on them, this degree is little short of a mockery and an insult. As presented by their own Past Grand Master and Patriarch, Rev. Aaron B. Grosch, it is not strange any intelligent Christian woman should thus regard it.

CHAPTER X.

SEVERAL OBJECTIONS ANSWERED—OTHER
SECRET SOCIETIES—OPPOSITION NOT PECU-
LIAR TO UNITED PRESBYTERIANS—CON-
CLUSION.

THERE are many other reasons besides the foregoing why a Christian, especially, should not be connected with these societies; but space will permit me only to touch some of them very briefly.

The Institution of Freemasonry has been charged with the death of William Morgan, Batavia, New York, of William Miller, Belfast, Ireland, of Artemas Kennedy, near Boston, of Simmons, Albany, and of others; and such was the deep, public conviction and indignation against it, after the disappearance of Morgan, that Masonry was almost abolished in the United States at that time. We do not refer to these charges either to affirm, or

deny them ; and we do not wish to be understood as believing that anything like all connected with the Order would willingly either approve or connive at such crime. But we refer to them to show that it is one of the evils of a society operated on the principle of Masonry,—the principle of habitual sworn secrecy ; that it is more liable to such charges, and that it cannot satisfactorily disprove them, because of this false principle of action. It cannot be denied that, surrounding the death of some of these persons, there were some very suspicious circumstances that have never been satisfactorily explained ; and it is undeniable that the lecture and obligations connected with the Degree of Knights of the Ninth or Royal Arch, as given in Webb's " Monitor," by E. T. Carson (*see* 2d part, pp. 33—37), darkly hint that such vengeance might be required of a member ! In the summer of 1870, Rev. Rathbun, who was then stationed at Buena Vista, Pa., was waylaid by persons in disguise, and beaten most brutally, until life was almost extinct. He was told it was for violation of his Masonic obligations, and revelations of them ! This ambushed

vengeance has so often befallen those who have left and opposed the Order, that it is not to be wondered at, if blame attaches to the institution.

The extreme sensitiveness exhibited under opposition to the Order, from any source, is suspicious of the intolerance of a fair investigation into its character, claims, and operation. Everything else may be discussed. The government of the Church, the characters of public men, literary institutions, benevolent institutions—everything, indeed, can be reviewed, and criticised, and investigated; but Masonry must be let alone. The most candid and impartial investigation of this, as presented by their own honored writers, is taken as offensive, meddlesome spying! Why is this? Is it above criticism? Must everything else in the world be subject to examination, and Masonry alone exempt? Or, can it not bear investigation? It is right and just, at all times and in all places, to suspect any institution that will not give or suffer a fair report of itself.

Again: It is said the oaths and obligations of some of these secret Orders interfere with

the execution of civil justice. There is some evidence to prove this charge, that cannot easily be set aside; we shall not attempt to give it here at large. But, among other cases in court, let any one who wishes to examine it, read the testimony in the celebrated "Fort Ann trial," as reported in the *New York Albany Evening Journal*, for 1831. E. D. Colver, counsel for the plaintiff; Henry Thorn, Esq., for defendant.

Again: In the religious ritual of both Odd-Fellows and Freemasons, in the prayers and songs as authorized by the Order, Christ as a Mediator is wholly ignored. And the authorized forms are *required by law* to be used. If a Christian man joins these Orders, becomes a Chaplain or Priest, or is appointed to lead in prayer, if he should commence his prayer by a confession that sinful man can have no access to God, his King, except through the merits of Jesus the Mediator; therefore, in Jesus' name we present ourselves, asking Thy mercy for His sake;—if there should be a Jew, Mohammedan, Unitarian, or Infidel, in that Lodge, and he should complain to the ruling officer, of such a prayer, that officer

would be required, *by law*, to forbid the Christian to pray in that name, and to compel him, as Chaplain or Priest, to confine himself to the ritual that is prepared to suit "the religion in which all men agree."

In "A Digest of the Laws of the Independent Order of Odd-Fellows of Pennsylvania, Revised and Corrected *by authority* of the Grand Lodge of Pennsylvania," we have, on p. 104, Law 507: "Prayer may be used at the opening and closing of the Lodge; *provided*, that no member objects to its use, *and that the following form* be used." Then follow two forms, in which is not the slightest reference to Jesus, the Mediator and Redeemer.

Grosch, on p. 186, foot note, recognises this law, and tells us it is "To prevent the practice of praying peculiar religious opinions, which were offensive to members of the Order!"

To a minister in this city, who is a Mason, and I have been told an Odd-Fellow also, I presented, as an objection, the above supposed case, and asked if it was not true? All the answer I received was, "In such a case, I would not pray at all!" But he could not

deny that such an objection to his prayer might be lawfully made, and that he had put himself in such a position that, by a mortal man, his worship of his Saviour might be prohibited, or he would be compelled to present it in a form to harmonise with "the religion in which all men agree."

He must either be a Christian coward (?) or disloyal to his Divine Master. His prayer could not be the expression of his heart's faith, love, and desire to God; but he must become a kind of Hindoo praying machine, through which the *dicta* of the Order might be run.

It would certainly be a great saving of breath and lung-labor, if, as their prayers are printed, they would fasten them to one of these old-fashioned yarn reels, and reel them off. Why would this not be just as good as running them through a vocal apparatus?

In almost every degree of Masonry, where portions of Scripture, songs, and prayers are used, there is a studied exclusion of the name of Jesus Christ.

On p. 50, Mackey tells us that the blazing

star seen in the Mosaic work, or tessellated border of the Lodge, used to be, according to Webb, "commemorative of the star which appeared to guide the Wise Men of the East to the place of our Saviour's nativity." But this, "being considered as too *sectarian* in its character, and unsuitable to the *universal religion of Masonry*, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842!"

If the star is now in the Lodge, the lecturer must interpret it to be a symbol of Divine Providence, or something else. Even such a slight recognition of Jesus as this was offensive to "the religion in which all men agree!"

Out of twenty-three forms of prayer in the "New Masonic Trestle Board," published in Boston, in 1850, only one even *alludes* to Christ, and that in a very non-committal way, and by no means acknowledging him as a Mediator.

Yet, the Word of God teaches us (Eph. v. 20) to "Give thanks always, for all things, unto God and the Father, in the name of our Lord Jesus Christ." And again, in

Coloss. iii. 17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Jesus himself says (John xiv. 6): "No man cometh to the Father but by me." The Christian faith is that sinful man can approach his Creator acceptably only through the merits and mediation of his Son, Jesus Christ; and the Christian who engages in worship where this truth is ignored, deeply dishonors his Saviour.

Not only is the atonement and mediation of Christ thrust out of their worship, but it seems that it is very offensive for a Christian, and a Christian minister, while performing the duties of a Masonic Orator, to refer to Jesus Christ at all, as is shown by the following extract from the *Mystic Star* for 1870, a Masonic Monthly, published in Chicago. The editor says:

"By the politeness of Grand Secretary Parvin, we have received a copy of the address of G. M. Mitchell, of Iowa, and also that of Grand Orator Kending, of the same State. They are both very able productions.

We regret, however, to notice a very exceptional expression in Brother Kending's address. We refer to the phrase, 'earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and, as such, is much at variance with Brother Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. All Universalists, all Israelites, all Spiritualists, and many others, do not believe in it at all. And were all such removed from the fraternity, there would be precious few remaining; so that it is altogether out of place on such an occasion. Brother Kending has a perfect right to his opinions, and to preach them in his pulpit; but to smuggle them into a Masonic Lodge is as inappropriate as it would be for a merchant brother to take his goods there to sell. Did we not thus protest against the introduction of any sectarian matter in any address to the craft, we would not do justice to our own feelings, nor to the rights of a large majority in the Order. Besides being in execrable bad taste, the practice is utterly subversive of the harmony that should pervade all our public

gatherings. It is not right that any man should take advantage of his position as Orator to inflict upon his auditors sentiments they do not wish to hear!"

Whew! What is the crime that excited all this Masonic indignation? It is that a man who claimed to be a minister of Jesus Christ, but was a Mason, uttered in a public oration the words, "earth's Creator and man's Redeemer, Jesus Christ!" This is "very exceptional," "purely sectarian," "altogether out of place;" it is "smuggling," it is in "execrable bad taste;" "the practice is utterly subversive of harmony!" How they must love that Divine Man, Jesus Christ! To take Him into the Lodge is smuggling! A nice place for one of His faithful loyal ministers to worship in!

Remember, this sentence is from the *Mystic Star*: "*All Universalists, all Israelites, all Spiritualists; and were all such removed from the fraternity, there would be precious few remaining.*" This assertion is not penned by Bernard or Finney, or one like the writer, that "know nothing about the institution," but by one now in the Lodge, and who has

been both long and high in it! Congenial, close bound brothers, with the ardent lovers and ministers of Jesus Christ. Matt. x. 32, 33.

We, therefore, present as another objection to the Christians connecting with these Orders, that it binds them in close fraternity with characters of whom they are plainly forbidden to make companions. Here the Christian, and even the minister of Christ, is compelled to fraternize, in the closest intimacy of bonds and worship, with those whom he would not tolerate in the Church of Christ, of which he is a member, nor welcome to his parlor, nor recognize in his social circle! And if the testimony of the *Mystic Star* be true, the great majority of his brotherhood in the Lodge are such. Surely the believer in such a place cannot say, like the Psalmist, "I am a companion of all them that fear Thee, and of them that keep Thy precepts." Have they forgotten that "evil communications corrupt good manners?" And the Divine injunction: "Come out from among them, and be ye separate?"

Another objection is: The attractions and

demands of the Lodge break in too much upon the family circle, and home happiness. There is no time when, or place where, so much can be done to make home attractive, virtuous, ennobling and happy, as around the evening fireside, with all the family together. And no earthly means would be so mighty, or are so much needed to-day, to save the sons and daughters of our land from error and debauchery, as such homes. And these are impossible where the evening family circle is seldom or never unbroken. Yet here are the Masons, Odd-Fellows, Knights of Pythias, United Mechanics, Mystic Chain, etc., etc., to claim every night to a late hour. On p. 207, Grosch says: "Two, or, at most, three evenings a week to attend subordinate and Degree Lodge, and Encampment, are *usually* sufficient." The italics are his. Suppose we take the lowest *ordinary* number, and a man belongs to both Odd-Fellows and Masons, or Knights, or Mystic Chain, some two, as I know many do, then here are from four to six nights. Then suppose he is a Christian, and one night is given to prayer-meeting (is that too much to suppose?), then, leaving out

Sabbath night, has he any evening at home? From three to six evenings a week to a late hour, the father and husband must be absent from his home. If business takes him away all day, and the Lodge and numerous other calls all evening, when is he to make the acquaintance of his family, give that instruction, and foster that love of wife and children that must be cherished, if home is to be a place of influence and happiness?

It would be a happy omen for society if we could see men impatient to close the place of business, and hurrying gladly to their families. Instead of this, business is pushed to the last moment, and the evenings are spent in club rooms and lodges. The fact of parents and children being so little together as a family at home, finding their happiness in each other, is making sad havoc of home, harmony and influence.

Here may be found one of the chief causes of frequent divorces and domestic unrest. Many would never have entered the path of dissipation, if they had not been called out so often at night. If they had furnished and found entertainment and happiness at

their firesides, they would have been safe. No loving wife is pleased with being left alone all the evening, feeling that her husband finds more enjoyment with other companions than with her; and, if when he comes home, he must carefully guard secrets in which she can have no share. It would be immeasurably better if night schools, and night gatherings, and night services of all kinds, especially those in which husband and wife are separated, could be entirely avoided.

There are many other objections to Christians connecting with these Orders; but these shall suffice for the present.

We are by no means alone as an individual, congregation, or denomination, in opposing such societies. Many eminent and learned men in the literary, political and religious world decidedly oppose them. But it is said, many patriotic, good and great men are members of them. Among others, it is paraded with much pride, that George Washington was a Mason; and pictures of him, wearing his "Lambskin," are widely scattered over the country, to make as much out of this fact as possible. Yet from a letter written the year

before he died, we may certainly infer he was not a very devoted member of the Lodge. He warned the whole country to beware of secret societies; and in a letter dated, "Mt. Vernon, September 25th, 1798," he uses this language: "I have little more to add than thanks for your wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English Lodges in this country. The fact is, I preside over none; nor have I been in one, more than once or twice, within the last thirty years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati." A devoted and zealous Mason, they would have you believe him; yet, after he attained the clear and mature judgment of full manhood, and had had some experience inside, he was inside "only once or twice within the last thirty years," although he lived to be almost threescore and ten!

Yet if Washington had been a faithful and enthusiastic member of the Order, it would be of little weight as an argument. We can give the testimony, decidedly against the institu-

tion, of many men as good, pious, and patriotic as he, who believe the principles of such associations hurtful to men, and injurious to Church and State. Hon. Thaddeus Stevens used his severe sarcastic rhetoric against them. I have already quoted from Hon. Wm. H. Seward, strong language against secret societies. Rev. Charles G. Finney, a man distinguished for learning and piety, tried the Lodge, and renounced it as hurtful. The great scholar and theologian, Timothy Dwight; such scholars and orators as Everett; the great lawyer, Samuel Dexter; great Statesmen and patriots, such as the elder Adams, and Daniel Webster, have earnestly opposed these Orders. Christian denominations, such as the United Presbyterian, the United Brethren, the Covenanters, the Wesleyan Methodists, the Puritan Methodists, a large number of individual congregations among Congregationalists, and Baptists, and large numbers in some of the Lutheran synods, have expressed strongly their disapprobation of them. We are by no means alone or singular in our opposition to secret societies.

We do not hold all secret associations in the same condemnation, nor has the United Presbyterian Church, in her testimony and laws, made her prohibition against all alike. We decidedly object to Christians connecting with those secret oath-bound Orders, that claim a moral and religious character, adopt a religious liturgy purely theistical, and administer forms of worship in which a Christian can join only by a virtual denial of Christ.

But there are others, such as Good Templars, United Workmen, Trades Unions, etc., etc., against which these objections may not lie; yet, we disapprove of them, because conducted on a false and injurious principle, viz.: that of habitual secrecy, which is capable of so great abuse. They are too narrow and selfish, and are unfavorable to the encouragement of skilled, educated labor, and the equitable promotion and reward of industry. Let a mechanic of any kind come into the city to seek employment; he may be a most excellent and experienced workman, but if he is not in some association, his search will almost certainly be in vain. But let a botch and

cobbler, connected with these Unions, come on the same errand, and he can command recommendations from fellow-workmen, and secure employment, oftentimes to the great injury of his employer and the reputation of men of his trade. It is not the healthful, free competition of skill and industry, but very often the contest of combined botchery, unfaithfulness, and laziness, against truthfulness, proficiency, and industry.

The best workman, for sake of work and provision for his family, is compelled, unwillingly, to pay the fees and enter a Union, where the wages are fixed at the same rate for the skilful and the clumsy, the faithful and the faithless, the industrious and the lazy! This is unjust to employers, and injurious to every proficient, diligent, faithful tradesman.

CONCLUSION.

In respect to the Odd-Fellow and Masonic authors I have quoted, some members of these Orders have said: "Oh, these men only wrote thus to divert themselves and the public concerning the Order!" Is this not charging

these writers with a piece of shameful villany? Others have said: "These writers do not truthfully represent the Orders!" Then their highest and most honored members have been guilty of gross deception, in endorsing and recommending those authors and their works.

If such be the character of its most honored, is it any wonder that good men have come out from them with the exclamation: "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united!"

I believe I have dealt fairly with these authors, and supported my objections to the Orders from them. I have so stated the evidence, that any who wish can examine it. What I have said is against the societies, and not against the individuals that compose them. I would scorn to count any man an enemy simply because he was connected with Pagans, Papists, Masons, Odd-Fellows, or any such associations. I have spoken plainly, candidly, and, I believe, from a sincere love to God and man; and because of my profound conviction that such Orders are hurtful to man, and in-

jurious and dangerous to Church and State. In the name of Christ, and that benevolence and charity He taught and exemplified, I have written, and now submit the writing to the judgment of mankind.

AN APPEAL TO YOUNG MEN.

IF you are inclined or solicited to connect yourself with such Orders as Free Masonry and Odd-Fellowship, I entreat of you, as intelligent freemen, as citizens of a Republican Government, to seriously consider and investigate these questions: Are you willing to support a costly, haughty hierarchy, with its graded rank from simple Master to Grand King and Thrice Illustrious Puissant? from its simple Lodge up to the Most Worshipful Grand Lodge, that governs all below, levies taxes on them at its pleasure, claims a reversionary interest in all their funds, and can blot them out of existence for failing to pay dues, or for meeting when not authorized by Grand Lodge?

Are you willing to support the religion of this hierarchy, to the reproach and exclusion of the Christianity that exalts and enlightens

your country, that purifies the hearts, reforms the lives and saves the souls of men? Its religion is bald Deism, with pompous pagan sacerdotal rites.

In order to receive such privileges and advantages as Free Masons offer, you must be rich enough to pay from \$10 to \$50 to enter, and in proportion for every step in the scale of degrees, up or down. In Odd-Fellowship, you must pay for the White, \$2; for the Pink, \$2; the Royal Blue, \$2; the Green, \$2; the Scarlet, \$3. Then you must pay a weekly or monthly fee, amounting yearly to from \$5 to any sum above that, which may be fastened upon you; then in case the Lodge has liabilities, and the fund on hand is *below* \$100, you must submit to an assessment; and on the last night of each term you must submit to a *per capita* tax of an indefinite amount! Then you must buy yourself a regalia; for this hierarchy requires all its servants to be in uniform. The law is, "No brother shall *be permitted* to enter the Lodge unless in proper regalia." (If you would see laws for all these, examine "A Digest of the Laws of the I. O. O. F., of Pa., 1869," and "General Laws for the Government of

Subordinate Lodges of the I. O. O. F., of the State of Michigan, 1868.”)

After all this, you may not be admitted. Even if your soul's salvation depended on it, you must be full 21 years, be perfectly *white*, have some certain means of support, and be “sound in heart, lungs, liver, wind and limb,” for the laws say, “we have no right to initiate a diseased person.” If you should be prostrated by some chronic malady, that was upon you when admitted (see Pa. Digest, law 75), you will be debarred from the “benefit.” By “benefit” here the Order does not mean what Paul in writing to Timothy meant by “partakers of the benefit.”

But suppose you are able to endure all these taxes, are twenty-one, are white, can support yourself, wife and children, and are “sound in wind and limb,” etc., yet, before you can enter, you must so far renounce your intelligence and manhood, and stifle your conscience, as to swear, or solemnly pledge and promise, to keep, under dire penalties, a most profound secret, things you have never either seen, heard, or touched; concerning the character of which you know nothing, whether right or

wrong, good or bad, beautiful or repulsive. You must pledge, promise, and swear by faith in the testimony of others, that you are doing right, that you are not ensnaring your soul and degrading your manhood.

“Willing to put yourself under a galling and hateful espionage, take such oaths and pledges, accept the trust of such secrets !” Then if you are called into court as a witness, be very careful what questions you answer, for you are watched. The lawyer’s interrogations may be all relevant and right, but you may betray some “esoteric” teachings (as Mackey says) if you answer them honestly. If so, beware! (See Fort Ann Trials, *Albany Journal*, of 1831.) If you are a juryman, there are spies to watch how you deal with a brother in peril, within “the length of your cable tow !” When you are talking before your wife, sons and daughters, “set a watch before your mouth,” not for fear of saying something wrong or impure, but of letting out a sworn secret! Everywhere, remember you are not allowed “free speech.” In shaking hands be careful not to press the ball of your thumb between the thumb and finger of the wrong man.

yes ! To gratify a seductive and worthless curiosity, you have obtained a mystery that is a useless and chafing burden, that crushes out the openness, candor, self-respect, and freedom that ennobles true manhood !

On p. 48, Webb gives this strong argument against intemperance in a Mason, "The indulgence might lead him to disclose some of those valuable secrets which he has promised to conceal, and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." Disclosing the secrets, not the intemperance, would subject him to "contempt and detestation." I am sorry to know that in the face of all the force of this reason many of them get "deeply drunk," and are in other ways intemperate.

Are you willing to take oaths and pledges on the judgment of others, and surrender your conscience to the keeping of other men ? Do you desire to become the sentinel of secrets without knowing their character and value, and the keeping of which must require a slavish restraint on hand, eye, and tongue, lest you expose yourself to fraternal disgrace and ven-

geance? He is unworthy the name of freeman who has subjected his opinions, looks, words and actions to the sentinelship of any earthly Master or Order of men.

The charge is often made that the papal hierarchy oppress and rob the poor by heavy taxes, to build gorgeous, extravagant cathedrals, for pompous, profitless rituals and ceremonies. Do you desire to subject yourselves to "Grand Lodge dues, fees, fines and expenses," taxes no less oppressive and unjust, to build grand Odd-Fellow and Free Mason temples, such as may be seen in New York, Philadelphia, Dayton, and elsewhere? It is true I have no means of knowing what these splendid structures cost, for these Orders neither make, nor permit to be made, any report to the public of their expenditures; but, having seen these buildings, I know they cost immense sums, and I do know that poor laboring men, all over the country, have, in the shape of hard earnings, put their sweat and life-blood into them, and have received no more benefit from them than from St. Peter's in Rome, that has been a crushing burden on the heart of Italy's poor for ages.

And these temples, as useless and almost as gorgeous and extravagant, are little less burdensome and oppressive.

If you have a family, will their claim on you justify you in submitting to such a drain on your wages, as furnishes the extravagant gold and silver bespangled regalia, costly banquets, and all the appurtenances of the "elegant first-class ball?" Are you so anxious to wear the meretricious ornaments of a "lamb-skin apron," "embroidered collar," "gauge and gavel," and to be called Grand and Noble Grand, Master and Worthy Worshipful Master, and Most Excellent General Grand High Priest, and King, and Royal Scribe, and Thrice Puissant, and Generalissimo; that for these trappings and honors you are willing to surrender freedom of conscience, judgment and tongue, and pay a heavy tax in the way of initiation fees, dues, fines, time, loss of rest and home society?

You say you wish to provide some "benefits" for yourself and family in case of sickness, disability or death. Then, far better, lay up your spare earnings in a savings bank, or life insurance company; or, better still, in

a lot or piece of ground, be it ever so small, on which you can build a "home, be it ever so humble," etc. It would be much cheaper, and very much safer. Savings banks and insurance companies are required to make reports to the public and to legislatures, and you have some security for the safety of your deposit; but these secret Orders, by reason of their secrecy, are more liable to corruption. They make no report, and tolerate no investigation. They are wholly irresponsible.

Any Order that asks your adherence to and confidence in it, and yet will not acquaint you with its obligations and principles, or permit you to investigate its character and operations, until by solemn oath or pledge you bind yourself to it, asks the privilege of violating your freedom, insulting your self-respect and manhood, and robbing you of your property with impunity.

You wish to cultivate and practise charity. These are not charitable institutions. What a ridiculous mockery! Help a man (suppose they do) out of *his own earnings*, and call this *benevolence* and *charity*! The best that can be said of them in truth, is that they are un-

safe, irresponsible mutual aid societies. Does the Church not open a field wide enough for charitable operations? Its "field is the world," and it inculcates a charity that is not a principle of self-interest, but a compassion and love for the needy and suffering; because they are such, not because of their sect, sex, fraternity, or nationality. And if you are a Christian, your care and watching with the sick, your gifts, kindnesses and sympathy with the needy and sorrowing, are to be an expression of love to the Lord Jesus, and to His children and creatures, an act of obedience to Him for the commendation and honor of His religion, and not works to garnish a Lodge, and honor the name of some human fraternity. In the Lodge, both in your forms of worship and in your works, you must virtually deny the Lord Jesus. And remember, *to deny Him, is to be denied by Him!*

Remember, again, in giving your time, talents and means to these useless and unnecessary Orders of human device in their operations, you are taking them away from their use in God's ordinances of family, Church and State, where they rightly belong;

and you are casting a very false and sinful reflection on these Divine appointments! Your conduct implies that instruction, protection, freedom, charity, and happiness cannot be secured to mankind through these, and that they are insufficient to secure the welfare of the human race! Is this so? These secret Orders can do no possible good that cannot be better done through the Family, the Church, and the State—God's own appointed and commanded ordinances. Odd-Fellowship and Freemasonry propose no good that these are not better adapted to secure, and that these, where rightly administered, do not infallibly secure. Then, if you take from these divinely appointed institutions the time, money, talent, energy and influence which God gives you to be expended only in connection with His appointments, what wonder that neither of these prospers as it should, or accomplishes the good it might, or is respected as it ought to be?

The aggregate talents, wealth, energy and influence of the members of any community is not greater than is needed for the accomplishment of the work of that community in its

several departments of domestic, civil, and religious association. Let all the work of each be performed through the means God has appointed, and all the talent, time and influence of every individual in the community will be fully occupied. There will be nothing to spare for anything else. The full employment of each and all will make society happy and prosperous. But divide these energies, either by the idleness or absence of the members, or by employing them in other institutions than those God has ordained, and they will inevitably fail to the extent to which they are deprived of the presence, energy and talent of these persons who should be operating through them.

Then, is it any wonder, that in these days, when there are so many following other things, laboring for and with other secret or open institutions, than the family, the church, and the State, that the work of these is only very imperfectly done? And can this work ever be done, while such a state of things exists? No! No! Reason says, No! Experience says, No! We have tried it, and matters are only growing worse. God, in

Revelation, says, No! "I will not give my glory to another!"

Then, O young man, listen not to the Syren Song about advantages of any kind in any secret association whatever. It is the old story: "Ye shall be as gods." This was full of deception, sin and death! There is something remarkably seductive and ensnaring in secrecy to the human heart, and through your curiosity, excited by dark mysteries that are claimed to be of wondrous value, these Orders seek to secure power over you. But beware, it may be fair to look upon, dazzling to the sight, winning to the imagination, stirring to the emotions; but, remember, the serpent has a glitter, and the eyes of the basilisk fascinate. These have strong chains to bind you in slavish submission to human control, neither appointed nor approved of God.

These Orders are certainly not needed to help your religious or spiritual life. Bald Theism or Deism, taught through forms and titles of mediæval chivalry and pagan ceremonies, is not helpful, but hurtful. Nay, more, it is ruinous to such a life. Connection with these Orders will not help your patriotism

and civil duties, but tend to corrupt these. Their obligations and influence on the judgment very often prevent impartial trials in our Courts of Justice. During this winter (1872) term of Court in this city, New Castle, Pa., when a jury was to be impanelled in a certain case, you might have seen a certain lawyer with a list of jurors marked thus: Mr. C., a Mason, Mr. F., an Odd-Fellow, Mr. G., a Mason, etc.! What did this mean? This lawyer, being a fraternity man, knew it would be greatly to the interest of his client to get Messrs. C. and G. on that jury. What would you think if a lawyer should make up his jury by the test, that Mr. A. was a Methodist, Mr. B. a United Presbyterian, and Mr. D. a Baptist? Would you not say, it is supposed these men will seek not justice, but to favor the criminal at the bar, because he is a brother in the Church? Would not such a lawyer and jury be justly liable to suspicion?

Since writing the above, a lawyer told me he lost a case in this Court through members of secret Orders on the jury; and after the trial was over, he said to the opposing client: "Mr. C., in that case the evidence

was strong against you ; the charge of Judge T. was strong against you ; how did you come to win it ? ” Mr. C. replied : “ If the evidence and charge had been ten times as strong, I would have beat you with that jury ! ” Comment is needless.

True, there may be no oath in words such as these : “ You swear, when on a jury, to favor an Odd-Fellow or Freemason on trial before you, and to vote for such when a candidate for office in preference to any one else ; ” but every intelligent man knows there are obligations and instructions that have at least an indirect force upon this ; and that this is the tendency of all such combinations. It is absurd to tell intelligent men that these Orders do not interfere with the freedom and purity of the elective franchise in every election in the land. I believe it might be asserted, with truth, that they injure every profession and trade in the country, by giving charlatans and scoundrels a chance to get employment, wages, office, and honor.

Did time and space permit, it would be easy to give you other proofs that these Orders, because of their secrecy, illegal obligations,

partiality, power to intimidate, corrupt, and terrify, etc., are a great evil and danger in our free and beloved country.

But suffer me to present at least one more consideration. If you have a wife and children, how can you reconcile it with love to them to spend the most precious hours of many evenings away from them? Is it not shameful injustice to them? Suppose your wife should connect herself with some exclusive female sisterhood, spend many of her nights, and much of her money there, and refuse to let you know anything about the doings and expenditures there, telling you she had solemnly sworn or promised, under dire penalties, to tell you nothing about it, how would you like this? How long would you endure this? Of late, to try to appease their wives and female friends, Masons and Odd-Fellows have invented certain kinds of non-beneficial side degrees for women, as if this would be a compensation for the wrong and insult they are guilty of towards them! Can you hope to retain the love and confidence of your wife and family, if you thus neglect them, or only offer such a paltry and insulting

recompense? Is not the happiness of home more important than the benefits or interests of any Lodge or Fraternity? And can you hope to secure this, if you seldom or never have the fireside gathering, the romp with the children, and the evening conversation or reading with your wife?

Can you not do more for the culture of your mental, moral, and social nature in your own home, than in listening to the teachings, and observing the "rituals and ceremonies" that "forbid the presence" of your wife, daughters, or sisters? If you would shield your sons and daughters from temptation and corruption, make home the happiest place to them; and, as a means to this end, make them feel, by your presence among them as much as possible, that it is the dearest place to you.

Young men, if you regard your own freedom of conscience, self-respect, and true Christian manliness, avoid these secret Orders. If you desire to preserve affection and happiness in your homes, do not sacrifice your evenings to the tom-fooleries of fraternities. If you desire to have your republican Government, and its best interests preserved to this

and future generations, avoid, and, by all proper means, oppose all secret Orders. If you desire to cultivate and practise Christian charity, avoid secret societies; they are selfishness. If you love the Lord Jesus Christ, remember they dishonor Him. "Let the Word of Christ dwell in you richly," then you shall be strong, and "overcome the wicked one."

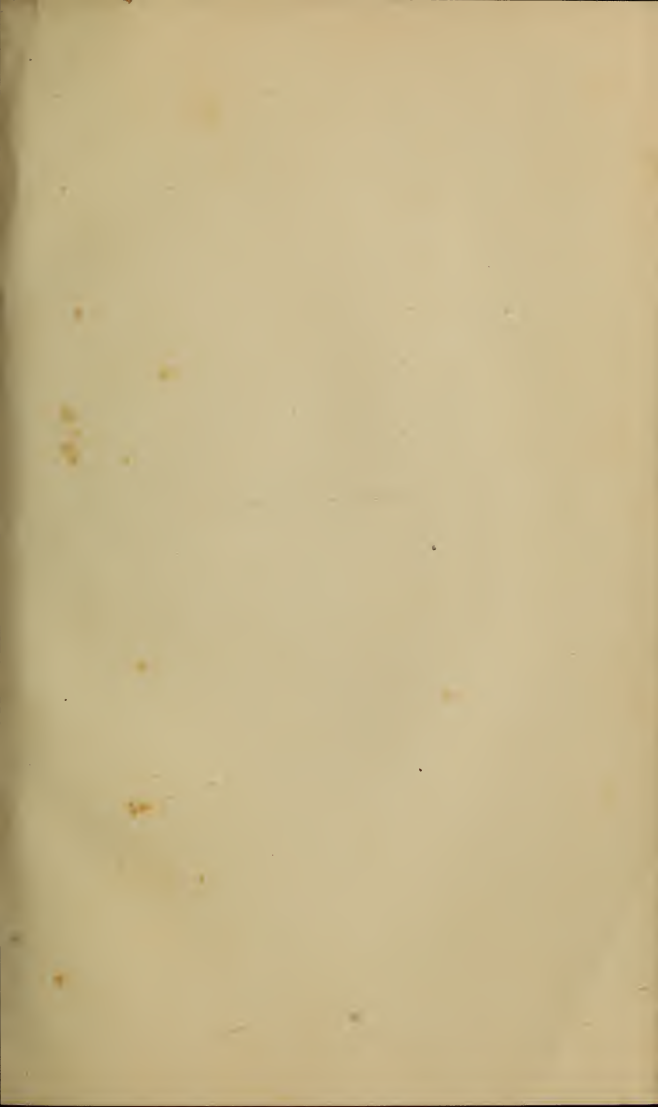
"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, COMETH to the light, that his deeds may be made manifest that they are wrought in God."

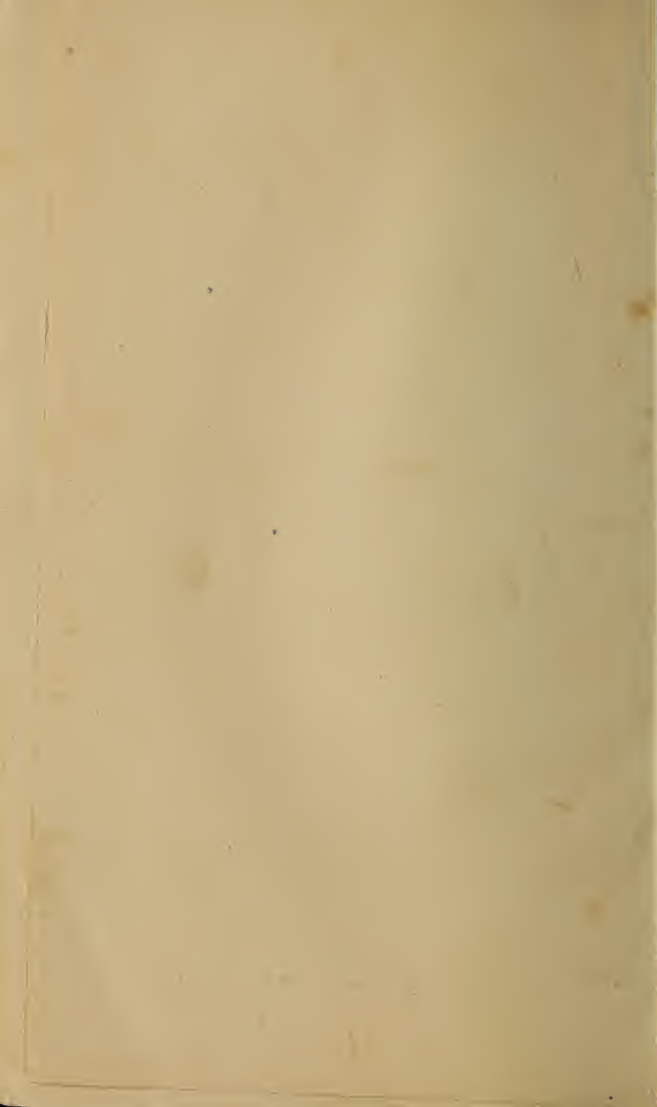
13*

19

THE END.









THEOLOGICAL AND SABBATH-SCHOOL BOOKS

OF

The United Presbyterian Board of Publication.

Anecdotes on the Catechism.....	\$ 45
Anxious Inquirer, J. A. James.....	35
Bible Stories, Barth, 2 vols. each.....	50
Bible Series, Green, " ".....	50
Blood of Jesus, Reid.....	40
Blossoms and Fruits.....	40
Bow in the Cloud, Macduff.....	40
Cases of Conscience, Pike and Hayw'd.....	1.25
Catechist, Fitzallen, The.....	35
Children of the Bible, 32mo.....	25
Children's Missionary Book.....	40
Christian Profession, Dr. Claybaugh.....	60
Christian Fellowship, Dr. Pressly, p. 12, muslin.....	25
Church Membership, Dr. Wallace, muslin.....	25
Covenant of Grace.....	40
Crook in the Lot.....	45
Family Monitor, J. A. James.....	75
Finney on Masonry.....	1.00
Great Truths.....	35
Honey from the Rock.....	25
King on the Eldership.....	75
Last Days of Christian Martyrs.....	50
Lausung's Missionary Sermon, paper.....	10
Lectures to the Young, Dr. Edie.....	40
Mirage of Life.....	35
Prayer Meeting.....	1.00
Repentance, False and True.....	30
Sacramental Meditations, Willison.....	75
Sacramental Directory.....	75
The Saviour's Claim.....	40
Secret Societies, McDill, etc.....	40
Solitude Sweetened.....	1.00
Student's Walk.....	35
Standards U. P. Church.....	1.00 to 1.10
True Psalmody.....	55
True Happiness.....	45
Govt., Dis. and Directory.....	20
Symington on Atonement.....	1.00
Watson's Divinity.....	3.00
Whyte on Prayer.....	90
Workwoman's Day.....	40

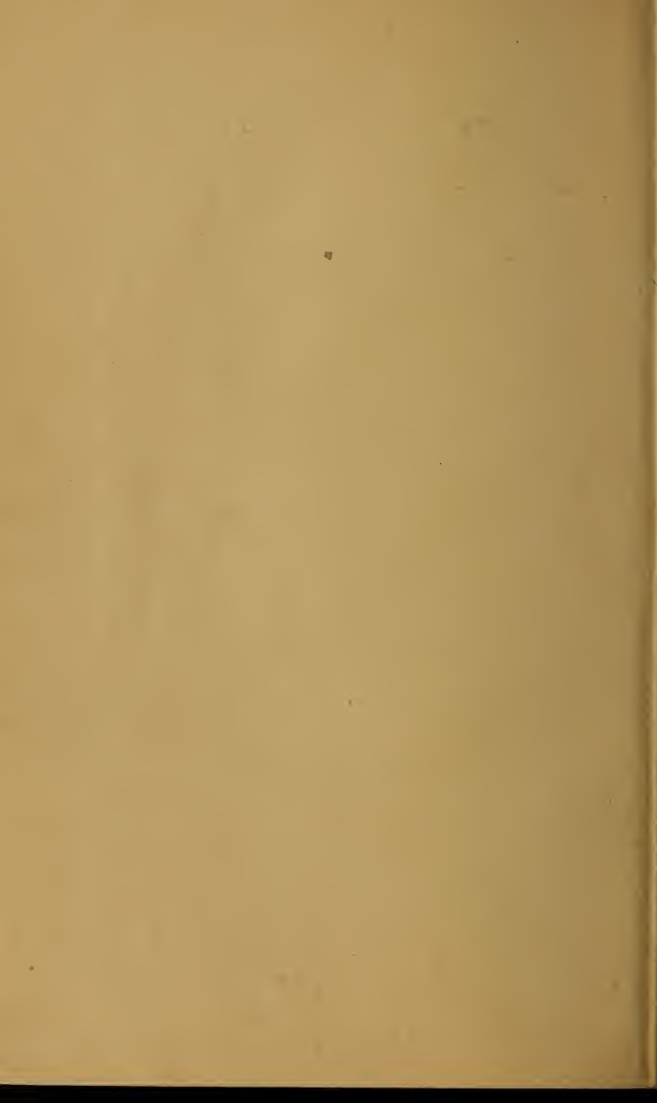
THE BOARD ALSO KEEP FOR SALE AT LOWEST RATES Standard Theological Works of former and modern Times. Sabbath-School Libraries of all sizes made up with great care from all available sources. General Religious Literature, Biographical, Historical, etc., etc.

Liberal Discounts to Ministers, Students, Sabbath-Schools, and the Trade generally.

Orders Solicited.

S. COLLINS, Supt.







LIBRARY OF CONGRESS



0 027 292 504 5